PALESTINE
THE HOLY LAND

JOHN FULTON D.D.

Street leading to Herod's Palace, Jerusalem.

PALESTINE:

THE

HOLY LAND

AS IT WAS AND AS IT IS

BY

JOHN FULTON, D.D., LL.D.

ILLUSTRATED

PHILADELPHIA

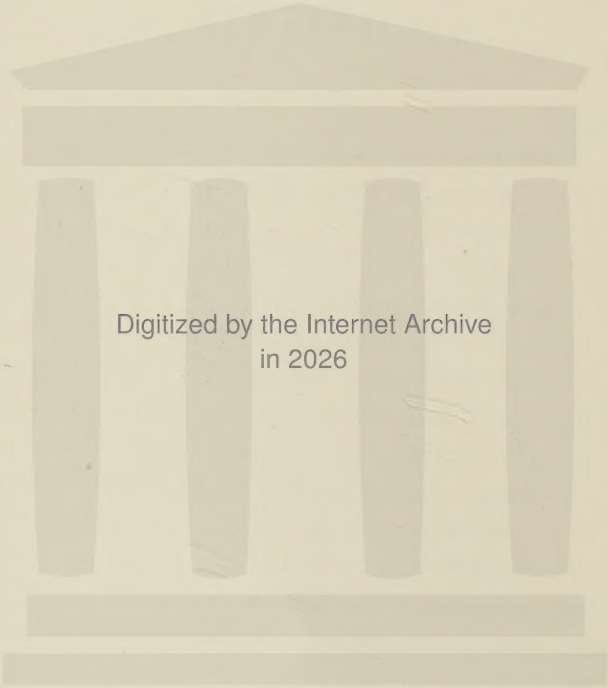
HENRY T. COATES & CO.

1900

Copyright, 1900, by HENRY T. COATES & CO.

CONTENTS.

CHAPTER		PAGE
I.	Joppa,	1
II.	From Joppa to Jerusalem,	30
III.	Bethlehem,	66
IV.	The Flight into Egypt,	90
V.	The Return from Egypt,	108
VI.	Plain of Esdraelon and Nazareth,	134
VII.	From Nazareth to Bethabara,	163
VIII.	From Jordan to Jerusalem,	195
IX.	Ancient Jerusalem—Physical and Historical,	216
X.	Ancient Jerusalem—The Walls, Towers, Gates and Water-Supply,	246
XI.	Wilderness of Judea,	269
XII.	Bethabara, Cana, The Sea of Galilee,	293
XIII.	From Jerusalem to the Border of Samaria,	329
XIV.	Samaria,	356
XV.	Towns of Galilee—Tyre and Sidon,	391
XVI.	From Decapolis to Cæsarea Philippi,	421
XVII.	Environs of Jerusalem,	443
XVIII.	Modern Jerusalem within the Walls,	477



Digitized by the Internet Archive
in 2026

https://archive.org/details/palestineholylan0000john_r5w9

LIST OF ILLUSTRATIONS

PAGE

Street leading to Herod's Palace, Jerusalem, Frontispiece

Dead Sea, ... 34

Bethlehem, ... 62

Bethlehem, ... 80

Well of Beersheba, ... 102

Village of Jenin and Plain of Esdraelon, . . . 144

Ancient Tower of Zerin, the ancient Jezreel, . . 146

Mount Tabor, ... 150

Nazareth, ... 164

River Jordan, ... 196

Bethany, ... 208

Jerusalem, from the Mount of Olives, ... 216

Mosque of Omar, Jerusalem, ... 244

Pool of Siloam, Jerusalem, ... 254

Courtyard of the Monastery of Mar Saba, . . . 280

Place of the Saviour's Baptism, River Jordan, . . 294

Cana of Galilee, ... 298

Tiberias and the Sea of Galilee, ... 316

Wady-Kelt, or Brook Cherith, ... 336

Ruins of the Christian Church at El Bireh, the ancient Beeroth, ... 312

PAGE

Bethel, ... 348

Shechem (Nabulus), ... 360

Mount Ebal, ... 376

Jacob's Well, ... 388

Source of the River Jordan, ... 436

Garden of Gethsemane, ... 460

Garden of Gethsemane, ... 468

Golden Gate, Jerusalem, ... 474

Jews' Wailing Place, Jerusalem, ... 480

Church of the Holy Sepulchre, ... 490

PALESTINE:

THE HOLY LAND.

CHAPTER I.

JOPPA.

As the steamer plows its way eastward through the smooth waters of the Mediterranean, a pale blue line, deepening in color as we near it, rises over the horizon, and our hearts throb with pleasure and expectancy when we are told that it is the outline of the mountains of Judea. Soon, below the line of the distant hills, a bold rock looms in the distance, like a huge fortification. That is Jaffa, the Joppa of the Bible. In a little while we see the dark green of the orange groves to the northward; by and by we discern the waving tops of palm trees; then the many colored flags of the consulates, fluttering on their flag-staffs; and below, northward and southward, stretches the long line of yellow beach which is characteristic of the coast. A fleet of flat-bottomed boats is putting out to meet us, and very soon we are deafened with the loud, harsh, guttural cries and countercries of the boatmen by whose assistance we are to get ashore.

It is no trifling matter to get ashore at Joppa in the best of weather, and in bad weather it is quite impos-

sible. It is a dangerous coast, and there is no harbor worthy of the name. What is called the harbor of Joppa is only a small basin formed by natural rocks, partly visible and partly under water. There are three places at which an entrance to this basin might be made by small vessels. One to the north is broad, but dangerous on account of sand banks. To the south another, called the Moon Pool, is probably the opening through which the rafts of Hiram, King of Tyre, were towed into the inner basin, but it has long been practically closed by sand and silt. The only available entrance is on the northwest, where there is a passage of not more than a hundred feet in width, through which, however, only row-boats and small craft can pass. Through that passage our landing must be made with the help of those flat-bottomed cobles with which our steamer is surrounded as she comes to anchor half a mile from the basin.

If it were a stormy day, the steamer would not stop here, but would go on to her next port at Haifa, near Mount Carmel; and if the rough weather continued, we might be taken on to Beirut and be compelled to enter the Holy Land far to the north and not at the south. The coast of Joppa is not only dangerous, but treacherous; storms blow up with incredible rapidity, and when the wind drives from the west, any unfortunate sailing vessel that may chance to be caught in it is in imminent danger of being swept upon the rocks. From the most ancient times we read of wrecks at Joppa; and not many years ago the remains of an ancient galley were dug up in some excavations on the shore. As Dr. Geikie says, Phœnician, Egyptian, Syrian, Roman, Crusading and modern fleets have all paid tribute to the angry

waters of this coast. The packet steamers are comparatively safe, but in rough weather they can never be sure of landing passengers.

To-day, luckily for us, the breeze is light and the water smooth. It will be well to lose no time in getting ashore, for it would take but a little while to change the aspect of the scene, and a rough landing would be disagreeable. There are sharks in these blue waves, and if our boat should upset, we might be deprived of a dry death, and yet not die the death of drowning. Let us go ashore, then. Three or four of us can take one of the boats at a cost of five francs for the party, or we can separate and go in different boats for a trifle less. Do which we will, we climb down the ladder and take our seats; the boatmen pull away until they reach the narrow inlet of the basin; then, waiting for the swell of an in-rolling wave, they give one tremendous pull, and we are safe in smooth water. So far well; but your tale of fresh experiences is not yet told. From the steamer you have reached the boat; with your boat you have reached the harbor; but you have yet to reach the shore. The boats cannot reach it on account of the shallowness of the water; therefore, resign yourself to the inevitable; throw yourself confidently, if not cheerfully, into the arms of that bare-legged, piratical-looking fellow in the water. There will be not a particle of sentiment in his embrace, and not a bit of generous gallantry in his attentions, which will cost you two or three sous. He will be useful to you, nevertheless, for in a few minutes he will bear you to the steps of the landing; he will set your feet thereon; perchance he will then give you an unexpected hoist which will be more helpful than gentle;

and in this unromantic way you will enter the Sacred Land of many a sacred dream.

Standing on those steps, with hoarse voices screaming around you in a language of which you know nothing but the always intelligible cry of "*Backsheesh!*" and with your baggage already on the way to a prosaic and annoying custom house, you will hardly be likely to indulge in the poetic musings you have often anticipated. It will not be worth while to attempt the impossible. Postpone your reflections to a more favorable moment, and, as the day is fine, take a stroll through Joppa, or *Jaffa*, as you will soon find yourself calling it. If you are wise, you will hire a donkey for the excursion, and you will very soon discover that there are no streets in Joppa; only narrow lanes, or alleys, or wynds, all as dirty as they are narrow, and some nearly as dark as they are dirty. The houses are built of tufa stone, and apparently with no windows. The windows of oriental houses do not open on the street, but on the inner court, except sometimes in the upper stories, which project so far as almost to meet above your head. There you will see small lattice windows through which, unseen by you, the women of the house, like the mother of Sisera, can look on what passes below. There is no such thing as a sidewalk, nothing of the nature of a pavement. The road is one general accumulation of filth, through which, if you had not hired a donkey, you would find it difficult to pick your way. One wonders sometimes when he reads of the ancient cities and buildings which are found by scientific excavators, buried many feet under cities and buildings of a later date; but the wonder grows less if we may suppose that the same filthy habits prevailed in ancient

times as now prevail at Joppa. People who throw all the refuse of their dwellings into the streets before their doors, might be expected in process of time to bury their houses under the accumulated rubbish.

Fortunately there is one, though there is only one, irregular thoroughfare, which leads from the north end of the quay where you landed, into the small bazaar, and, further on, into the Arabian bazaar. It is not a thoroughfare for wheeled vehicles; there are no wheeled vehicles in Joppa. Baggage, goods and merchandise are carried by brawny porters, whose strength and skill in handling their loads are marvelous. No weight seems to be too great for them. Their only tool is a rope of camel's hair, with which they tie together whatever is to be carried; and often the burden is much greater in size and weight than the bearer. Six or eight porters will carry a hogshead of sugar with apparent ease; and when the porter is once under way, he has all the rights of the road; you will do well to get out of his way, he will be at no pains to get out of yours. Besides porters, you are very sure to meet water-carriers, bearing skins full of water to be delivered to the inhabitants. These are the only water-works, or rather they are the water-workers, of Joppa. Donkeys you will be sure to meet, as they are driven along with loads of merchandise and provisions out of all proportion to the size of the poor, patient, sturdy little beasts. The camels will impress you with a feeling of pity. A camel is not a happy creature; everything about him tells you that of all the brute creation which man has subjected to his service, the camel is the least contented with the state of life into which he has been called. He is often mercilessly treated,

hard-worked, under-fed; and being never cleaned, he almost invariably becomes a victim of a burning and devouring mange. Generally speaking, he is not a pleasant object to look at; and the unlovely are not apt to awaken much sympathy. Yet, though you cannot help him, you cannot help pitying him, as he goes by with that helplessly resentful look of unmerited suffering. You will probably have less pity for the dogs, which you will meet at every step. They, too, are vile, mangy, repulsive brutes, silent enough in the daytime, but at night snarling and snapping at you if you disturb or even approach them as they prowl in the street. They will not bite you; but they are an ever present offence to the eye. You would wonder that the inhabitants endure them if you did not know how useful these living nuisances are in removing a thousand other more deadly nuisances from these filthy streets. The dogs are the only scavengers; and since they can live in such numbers on the offal, they must be invaluable in devouring and thus removing many festering causes of sickness and death. These dogs belong to nobody in particular; and they are thorough democrats in this respect, that they will allow no canine aristocracy to live near them. No one can safely keep a pet dog, for the moment the unfortunate pet should set his paws outside of his home, the whole dog mob of the city would surround and destroy him.

As we pass the bazaar we shall not fail to observe the shops, booths and stalls in which business is transacted. A Syrian shop is very little like an English shop or an American store. The houses, as I have said, are built of stone; but not as European or American houses are

built. The walls are of immense thickness, as if intended to endure forever. Hardly any wood is used in any part of them, and the ordinary shop is simply a huge arch or opening cut out of the solid wall. Facing the street, sits the cross-legged merchant, ready to spend hours in haggling with customers over the price of his wares. At the East, time is of no particular consequence to buyer or seller; and if a bargain were to be concluded without chaffering, the seller would feel that he had asked too little, while the buyer would be persuaded that he had foolishly paid too much. How many kinds of huckster's stalls we find in this bazaar of Joppa! Almost anything answers the purpose. A bench will do; a shawl hung up for an awning makes a perfectly satisfactory tent or booth, under which the merchant sits on the ground. At the opening of one shop we see song birds for sale; hard by is a café for the refreshment of passengers; here is a rude smithy with a blacksmith plying his hammer; there a cobbler stitching away at shoes which are already worn out of all conceivable shape; yonder we must pass a carpenter whose work and implements send our thoughts swiftly to another workshop where a certain Youth grew up "in wisdom and stature, and in favor with God and man." Here is a pottery shop with its light, brittle vessels of clay for sale at prices which would be incredibly cheap, if the ware were not so fragile as to be constantly breaking, and therefore, in the course of a year, costing a good deal to the families obliged to use it. Near by a saddler is conducting an animated process of bargaining with an Arab for a highly ornamented saddle on which the Bedouin imprudently casts longing and admiring glances.

Those injudicious glances are likely to cost him as much as the value of the saddle. Such is trade in Syria. Altogether, the shops and stalls for the sale of provisions seem much the more numerous. All around and along the sides of the bazaar are milk-stalls, bread-shops, fish-stalls, sausage shops and a rare display of all manner of fruits and vegetables.

The people we meet are as various, and, to our unaccustomed eyes, as curious, as other sights of this queer city. Besides Europeans and Americans, who are commonly called Franks, we meet dark-complexioned Levantines, wearing the European dress, stately Arabs and Turks, with turbans and flowing robes, European and Asiatic Jews and negroes, wearing the red fez with blue cotton jacket and trousers. Women of all classes go closely veiled. We shall get used to these strange figures very soon, no doubt; just at first they are somewhat bewildering. But what is this? A woman without a veil, and therefore a Christian, with rings on her arms and fingers, and her face tattooed! It is an uncanny sight; one wonders how a woman could think to add to her attractions by such hideous ornamentation; and yet we know that the practice of tattooing the face and body has been common at the East from very early times.

There is little to detain us in the city proper; there is much to draw us to the country beyond. For our lodging while we stay, we may betake ourselves to the Latin Hospice, where three priests and four monks of the Roman Catholic Church are ready to receive us with Italian hospitality, or to the magnificent convent of the Greek Church, from the terraces of which we shall have a grand view of the city, the sea and the coast. Not less

attractive is the Armenian Convent, where Bonaparte received a noble rebuke from a gallant and conscientious man. In 1799 the cells of the convent had been occupied by plague-stricken French soldiers, and before evacuating the city Bonaparte suggested to the surgeon Desgenettes that he would better quietly administer a heavy dose of opium to the sick and wounded soldiers who could not conveniently be taken away, and might be massacred by the Turks. To this cold-blooded proposal to anticipate Turkish massacre by Christian assassination Desgenettes replied, "Sir, it is my business to cure men, not to kill them!"

There are other places where, for a moderate compensation, we might find very good accommodations; but the ideal thing would be to get possession, as Dr. Thompson did, of one of the dwellings which are buried in a wilderness of lovely gardens and orchards all around Joppa. So enchantingly beautiful do these gardens and orchards appear that they remind one of the fabled gardens of the famed Hesperides. The soil is light and sandy, but it is made fruitful by irrigation; and irrigation is a matter of extreme facility throughout that region. By digging but a few feet wells are found with an abundance of water, which is raised by means of water-wheels and is conveyed in trenches to the gardens. The land is divided into plots, called *biarahs*, and separated from each other by tall hedges of cactus, which are so thick and so perfectly defended by the rude thorns and prickles of the plant as to be impenetrable to man or beast. Hardly any fruits fail to grow here. The orange, unknown to the ancient world, attains perfection, and so do the lemon, the pomegranate, the mulberry, the

peach, the apricot, the almond and the citron. The banana and the sugar cane thrive, but are not much cultivated. Vegetables have only to be planted to return large crops, but the variety found in the market is not great. The watermelon grows in such enormous quantities as to be sold for next to nothing. This bright and beautiful oasis extends for miles on the landward side of Joppa; and in the opinion of competent persons, it might be made to cover the whole Plain of Sharon, which has a soil of the same sort, and the same facilities for irrigation. Over that entire plain, as soon as the rain falls, rich and luxuriant vegetation clothes the earth, and only dies down when the sun has dried up the moisture. With little trouble it might again be made to "rejoice and blossom as a rose."

Tokens are not altogether lacking that the Holy Land is destined once again to be a rich, a fruitful, and a beautiful land. The Jew has never yet abandoned the dream of its restoration, and Christian nations look with interest and sympathy upon every effort to redeem it from its present state of desolation. While the hand of the Turk rests upon it, progress will continue to be slow; but there are signs of progress even now. Some years ago a railway was projected from Joppa to Jerusalem, and it has now been built. The Plain of Sharon is too valuable to be left untilled. If no one else sees its advantages, our own good Brother Jonathan will; and if he can get an "option" on the Plain of Sharon, he will sell it out in lots to settlers and speculators, as he has already sold millions of less fertile acres in the far west. As early as 1866 a German-American colony was established quite near to the Latin Hospice. It numbered originally some

forty families; but it did not prosper, and hardly a trace of it remains. In 1868 another colony of Germans from Würtemburg was established a little further out from the city, and numbers at this time over three hundred souls. It is called the colony of the German Temple, and belongs to a sect of Christians who believe it to be the duty of all Christians to settle in Palestine. Their village, which they call Sarona, is about two miles from Joppa, and is a thriving and attractive settlement. On the southeast of the town Dr. Geikie says that "a settlement of the Universal Israelitish Alliance has been able to obtain a tract of seven hundred and eighty acres, one-third of which, before unclaimed, they have turned into fruitful fields and gardens. Their vineyards, and those of others, skirt the orchards on the south, the vines trailing low over the sand, but yielding large and delicious grapes." All along the shore, to the south of Joppa, a compulsory settlement of Egyptian peasants, or Fellahin, was made under Ibrahim Pasha. There the unhappy creatures were left stranded, and there they are still living most wretchedly. War has left many sad marks in every part of Palestine; and not far from the Fellahin villages, the spot is still shown where nearly three thousand Turkish soldiers were slaughtered by Napoleon's orders.

But we are getting into the history of Joppa; we may as well take a hasty glance at it in chronological order.

Pliny and Pomponius Mela both tell us that Joppa, according to the prevalent traditions of antiquity, is more ancient than the flood; but it can hardly be the flood of the Bible to which these historians refer. Joppa connects the Bible story of Jonah with the ancient legend of

Andromeda, which I may tell as follows: Once upon a time there was a king of the Æthiopians, whose name was Cepheus. The name of his wife was Joppa. These two had a daughter, who grew up in such extraordinary beauty as to cause her mother to boast that her daughter Andromeda was fairer than the Nereids themselves. At this the nymphs of the sea were highly incensed, and sought revenge for the insult. At their request Poseidon, god of the sea, sent a flood upon the land, and a monstrous beast withal, by whom the people were devoured. The oracle of Ammon declared that the land could be delivered from the monster and the flood only on condition that Andromeda should be chained to a rock beside the shore and left there as a victim to the deadly beast. Cepheus was compelled by the people to give up his child to that sad fate, and Pliny says that marks of the chain upon the rocks were still shown in his time. But before the monster could devour his prey, he was slain by Perseus. Andromeda became the wife of her deliverer and the founder of Joppa, which she named in honor of her mother. When she died, a place among the stars was given her, and she may yet be seen shining among the hosts of heaven. Long ages afterward, in the time of Pompey, the skeleton of a huge monster was discovered near Joppa, and was removed by Marcus Scaurus to Rome. It was found to measure no less than forty feet in length, and its backbone was eighteen inches in diameter. By the Romans, this huge creature was supposed to be the monster of the myth of Andromeda. By Christians, it was thought to be the whale of the book of Jonah.

Authentic history gives no account of the founding of

Joppa. At the time of the Israelitish conquest, it was already in existence, and it was given by Joshua to the tribe of Dan. The original inhabitants worshipped the goddess Keto, or Derketo, who was half fish, half woman. In the time of David, Joppa had become the port of Jerusalem, and it was to here that Hiram, King of Tyre, sent his floats of timber for the building of the temple (2 Chron. ii : 16). Five hundred years later, cedars of Lebanon were brought in the same way and to the same place for the use of Zerubbabel in building that second temple, which the presence of the Christ was to make more glorious than its glorious predecessor (Ezra iii : 7). Just when it was that Jonah set out from Joppa on his journey to Nineveh, or by what route he expected to reach his destination, or what the "ship of Tarshish" was in which he sailed, or what manner of whale it was that swallowed him, we must leave it to the commentators to tell; but our Saviour said that a sign like that of the Prophet Jonah was the only sign which should be given to the people of his own time: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. xii : 40).

Joppa is famous in the history of the Maccabees. Judas Maccabeus captured it, burned the port and shipping, and signally avenged the death of two hundred Jews who had been treacherously destroyed. Jonathan and Simon Maccabeus also took Joppa; but they fortified it, placed a garrison there, and reopened the port.

Pompey made Joppa a free city of Rome. Cæsar restored it to the Jews. Herod the Great occupied it, and his possession of it was confirmed to him by the Emperor

Augustus. After the death of Herod it was given to Archelaus; but it was taken from him ten years later, and from that time remained under the authority of the Roman governor of the province.

We hear repeatedly of Joppa in the New Testament. The gentle and charitable Tabitha, or Dorcas, had her home, so the tradition runs, in one of the garden orchards in the neighborhood; it was there that St. Peter raised her to life after her real or supposed death (Acts ix: 36–43); and it was from the house of Tabitha that the same Apostle went and "tarried many days with one Simon, a tanner" (Acts ix: 43). There, in the house of Simon, the great Apostle had his famous vision of a sheet let down from heaven, containing all manner of beasts, clean and unclean.

At the time of the Jewish insurrection which ended in the destruction of Jerusalem, Joppa was taken and sacked. Subsequently it was rebuilt and became a nest of pirates, whom Vespasian destroyed. When the town was captured the pirates took to their ships, but a west wind drove them back upon the shore, and those of them whom the waves spared were mercilessly cut down by the Roman soldiers.

Joppa rose once more from its ashes and became the see of a Christian bishop; but again it fell in the Arab invasion of 636, and was held by the Arabs until the Crusades. In 1099 it was abandoned by the Arabs and occupied by Christians; and, in spite of many attacks, it remained a Christian city till 1187. In that year it was captured by Malek-el-Adel, brother of Saladin, who destroyed it in the following year. In 1191 it was occupied and its walls were rebuilt by Richard Cœur de Lion, who had his

quarters in one of the garden-orchards of the suburbs. In the following year, after Richard had departed, it was besieged by Saladin, but Richard came to its relief and raised the siege. Five years later, however, it was taken again by Malek-el-Adel, and it is said that 30,000 Christians were put to the sword. From that time its fortunes varied until 1267, when it was completely devastated. For some centuries following we hear nothing of Joppa, but it gradually rose again into some importance, and its importance brought its usual misfortunes. In 1722 it was sacked by the Arabs; in 1775 by the Mamelukes; and in 1799 it was occupied by Bonaparte. The city was afterward fortified by the English, and the fortifications were extended by the Turks, who still hold it. These fortifications have fallen into decay, but the gates of the city are novelties to the traveller, and are sure to attract his attention.

Surely a troublous history has been that of Joppa. Its name, *Yapho*, which is variously interpreted to signify *Beauty*, or *Tower of Delight*, suggested no prophecy of its many misfortunes. As Dr. Thompson says, "the mere name is a romance;" but its history is a romance of many tragedies. An unknown poet sings of it:

> "Oldest of cities! Sidon of the North,
> And Kirjath-Arba of the rocky South,
> And Egypt's Zoan cannot equal thee.
> Andromeda and Perseus, if the lay
> Of classic fable speak the truth, were here;
> Monarchs of Palestine, and Kings of Tyre,
> And the brave Maccabee have all been here.
> And Cestius, with his Roman plunderers,
> And Saladin, and Baldwin, and the host
> Of fierce crusaders from the British North,
> Once shook their swords above thee, and thy blood
> Flowed down like water to thine ancient sea."

At the present time Joppa has a population of something over 13,000 souls, of whom 10,000 are Mohammedans, 1500 are Christians of the Greek Church, 700 are Armenians, 350 are Latins, that is, members of the Roman Catholic Church, and the rest are Jews or Germans and other Protestant and oriental Christians. It has a considerable trade with Egypt, Syria and Constantinople. Its exports are chiefly soap, sesame, wheat and oranges. Some few years since, silk culture was introduced into the plain of Sharon. The principal source of the wealth of Joppa is derived from the annual passage of pilgrims through the town to visit the holy places, which are objects of veneration not only to Jews and Christians, but also to Mohammedans.

There are not many objects of special interest in Joppa itself. The convents already mentioned are well worth a visit, and the principal mosque of the city is a striking building. Several places claim the distinction of having been the site of the house of Tabitha, and perhaps one which is situated about three-quarters of a mile to the east of the town is the least improbable; but that the site of a private dwelling should still be ascertainable after so many ages, so many sieges and so many complete destructions of the city, is hardly possible. The same might be said of the house of Simon the Tanner. The Latin Hospice claims to stand on the site of Simon's house; but Mr. Guerin and other high authorities hold that its true site is near by an obscure mosque called the Mosque of the Bastion. It is situated near the Moon Pool, to the south of the city, and is "by the sea side," according to the description in the Acts of the Apostles (x : 6). It adds something to the probability that there

are now some small tanyards near by. Some years ago Capt. Guillemot discovered near the mosque some of the columns and capitals of a church which formerly stood on the spot where the mosque now stands and which was dedicated to St. Peter. The house, which is called the House of Simon, is comparatively modern, but is held in much veneration by the Mohammedans, who have a tradition that the Lord Isa (Jesus), while tarrying here, asked God for food, and that immediately a table was let down from heaven with the food He had desired. We have no reason to suppose that our Saviour was ever in Joppa; and the Mohammedan tradition is evidently a variation of the vision of St. Peter. In the court of this house there is a fig tree and a well; the doorway is simply an opening in the wall, without any wood-work whatever; the roof is flat and is surrounded with a parapet made of hollow earthenware pipes, inclined downward so as to allow a free circulation of air and at the same time permit the occupants of the roof to look down on what is going on below without themselves being seen. From the roof of Simon's house there is a fine view of the Moon Pool and the sea beyond.

We have not been long in the Holy Land, and yet what we have seen casts a gleam of light over many passages of Holy Scriptures. Let us spend a little time in looking over some of those passages.

A *city gate* is a new thing to us; but the cities of the Bible were walled cities with gates. Even the villages had gates for entrance, as they had walls for defence. The passage through the wall to which the gate gave access was a cool place in the heat of summer, and around the gate there was generally an open space, as there still

is at the principal gate of Jerusalem, where a sort of market was held. The narrow lanes and wynds which we have seen in Joppa are exactly like the streets of all ancient towns of Palestine, and the people must have been glad to escape from them into the pure air of the open space at the gate. So it naturally came about that when many of the people were to be gathered together, the gate was the usual place of meeting; and we read of the kings of Judah and Israel going out to the gate of Samaria and sitting there, each in his royal robes, to hear the words of the prophets (1 Kings xxii : 10). The gate was the customary resort of the elders of the city for consultation, and Job in his adversity recalls that when he had formerly gone to his place at the gate the young men had regarded him with reverence, the aged had stood up out of respect for him, the nobles had held their peace, and even princes had been silent (Job xxix : 7–9). For preaching and all sorts of publication the gate of the city was the usual place; indeed there was no other, unless some part of a street chanced to be unusually wide; so that Solomon in the Proverbs speaks of Wisdom crying at the openings of the gates (Prov. i : 21), and at the entry of the city (Prov. viii : 3). If witnesses were required to testify to a transaction they could be found at the gate, and therefore contracts were made there. When Boaz desired to meet the near kinsman of Ruth, who had not fulfilled his duty as a kinsman, he went to the gate and met him there, and then in the presence of witnesses he made the contract for his own marriage with Ruth (Ruth iv : 1–11). So too when Abraham purchased the cave of Machpelah of the children of Heth for the place of a burying-ground, the sale

was confirmed to him in the presence of all that went in at the gate of the city (Gen. xxiii : 17, 18). Even treaties between tribes were made there, as in the case of the treacherous treaty recorded in the thirty-fourth chapter of Genesis. The gate, moreover, was the place where the hospitality of the inhabitants was offered to strangers, as when Lot sat in the gate of Sodom and offered hospitality to the two angels (Gen. xix : 1). At the gate likewise sat the judges of the city to administer public justice, as the language of the commandment implies, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes : and they shall judge the people with just judgment" (Deut. xvi : 18).

Israel was often and sorely punished because the poor in the gate were turned aside from their right by unjust judges, and the prophet Amos could promise no relief until the people should "hate the evil, and love the good, and establish judgment in the gate" (Amos v : 12, 15). The gate was also the place of execution, where the guilty were to be stoned to death (Deut. xxi : 19–21). In time of war the gate was thronged with those who wished to have the earliest reports. Eli was sitting at the gate when he received the fatal news that his sons were slain and that the ark of God was taken (1 Sam. iv : 17, 18). At the gate David awaited the result of Joab's battle with the rebellious Absalom (2 Sam. xviii : 24); from a part of the wall near to the gate the watchman saw the messengers approaching, and when David heard that his son was dead, he went up to a chamber over the gate and wept (2 Sam. xviii : 33).

In ancient eastern cities there were few public build-

ings, in many of them none at all; so that the gates of the city were a special object of pride. Beautiful gates were the glory of the citizens. Isaiah used significant as well as poetical language when he said, "Thou shalt call thy walls Salvation, and thy gates Praise" (Isa. lx: 18). To cast contempt upon the gates of a city was to put all the citizens to shame, as Samson did when he carried off the gates of Gaza (Judges xvi: 3). It was a joy to the city when its gates were opened to receive a returning conqueror, and the Psalmist uses language which would go straight to the hearts of his hearers when he says, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Psalms xxiv: 7).

Through the gate of the city we come into *the streets;* but the word street does not mean such streets as we are accustomed to see in European and American cities. In Hebrew the word *shuk* means a cleft, and there are clefts in the rock at Joppa to which the name of street could by no means be properly applied. Such dark places are the natural abodes of vice, and to such places Solomon refers in Proverbs vii: 8. But we must remember always that the streets of the Bible generally mean lanes of not more than a few feet in width, where it is often a matter of difficulty for beasts of burden to pass each other. "When wisdom cries aloud in the streets" (Prov. i: 20), it must be at some place where the position of the houses leaves a greater space than elsewhere.

We have observed the *lattice windows*, which can be used as outlooks over the streets. So they were used by the wise man who looked into the street through his casement (Prov. vii: 6); and long before the time of

Solomon we read that the mother of Sisera looked out at a window and cried through the lattice, "Why is his chariot so long in coming? why tarry the wheels of his chariots?" (Judges v : 28.)

At the house of Simon the Tanner we have seen that the flat roof is surrounded with a *parapet*, as flat roofs ought to be. But among the Israelites it was not optional to build parapets, it was imperatively required by the law: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence" (Deut. xxii : 8). In the hot nights of summer the roof is the most agreeable sleeping place about the small, close houses of the East; in the day-time, too, it is frequented for many purposes, so that the wisdom, as well as the humanity, of the law of Moses is apparent.

We have noticed the *pottery* and mentioned its extreme fragility. It is, indeed, so extremely frail as to be broken by the slightest jar, and often merely in setting it down upon the ground. The least violence would break it into innumerable fragments; and when the Psalmist says of the heathen that God will break them in pieces, like a potter's vessel (Psalms ii : 9), he predicts their sudden and irremediable destruction. But if the eastern pottery is bad, it is cheap, and there was no great hardship in the Mosaic law, that a vessel into which any (ceremonially) unclean thing had fallen, was forthwith to be broken in pieces (Lev. xi : 33). A people like Israel was more likely to obey such a command than to comply with any rigorous directions for the cleansing of polluted vessels. Fragments of broken pottery may still have a certain utility, as for taking a coal of fire from

the hearth in an age and country where the convenience of friction matches was unknown; the larger fragments might even be used like saucers, for lifting water to the mouth to drink. When the prophet would suggest utter destruction, he says: "He shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit" (Isa. xxx: 14). The potter's work is one of great dexterity. With a mass of clay in his hands, he sets his wheel revolving, and as the wheel turns, he moulds the clay into the required shape, so that the plastic material seems to obey his very thought. The image of the potter fashioning the clay is often used in Holy Scriptures, as in Isaiah, lxiv: 8: "But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we are all the work of Thy hand." This figure of speech has been pushed to great extremes in controversy; but God's government is never to be asserted in such a way as to set aside the divine fatherhood, to which the prophet here refers as belonging to the very conception of divine government.

We have noticed the innumerable *dogs* which do the work of scavengers at Joppa, and we have observed that in the day hours they make no noise. The Prophet Isaiah (lvi: 10) compares the unfaithful prophets of Israel to lazy dogs: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." But if the dogs are silent during the day, they amply make up for it in the hours of the night, which they make hideous with their yelping, barking and howling. The Psalmist compares his cruel ene-

mies to dogs that "return at evening. They make a noise like a dog, and go round about the city; they belch with their mouth. Let them wander up and down for meat, and grudge if they be not satisfied" (Psalms lix: 6, 15). Cowardly as they are in daylight, they are dangerous at night; so David says: "Dogs have compassed me! Save my darling from the power of the dog" (Psalms xxii: 16, 20). After sunset the dogs need no provocation to raise their voices; the sound of every footstep sets them off in a fresh outbreak of vociferous noise. It was a striking figure, therefore, which the Lord used when He declared to Moses that in the night which should strike terror into the hearts of the Egyptians, not a dog should move his tongue against any of the children of Israel, against man or beast (Exod. xi: 7).

The *birds* for sale in the bazaar may remind us of the love of orientals for feathered songsters, wild and tame. The bride in the Canticles (ii: 12) when speaking of the joyful coming of her beloved, as though he had brought the spring tide with him, says: "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." The Lord, reasoning with Job and showing the weakness of man, asks him: "Canst thou draw out Leviathan with a hook? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?" (Job xli: 1, 5.) Doubtless the poor birds exposed for sale in the time of Jeremiah, as they are now, were not too carefully kept while awaiting a purchaser; and the unclean cage furnishes a biting simile to the indignant prophet: "As a cage is full of birds, so are their houses full of deceit" (Jer. v: 27). The birds seem generally to have been taken with snares,

not robbed from the parent nest; and the snaring of birds is a familiar figure in the Old Testament. Thus Solomon says: "Surely in vain the net is spread in the sight of any bird" (Prov. i: 17).

The *chaffering and cheapening* which attends every sale in an oriental bazaar is just as Solomon observed thousands of years ago; the seller asking many times the value of his wares, and extolling their excellence in the loftiest and most solemn phrases, while the buyer declares that they are worth absolutely nothing; and each boasting afterward of his success in overreaching the other. The whole course of the transaction is pithily put in the observation of the wise man: "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth" (Prov. xx: 14).

We may perhaps remark that one of the most touching of our Saviour's sayings may have had its immediate suggestion in the passing by of a *porter* bearing one of the enormous loads under which Eastern porters often stagger. If it were so, these words would be doubly significant: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi: 28).

The woman whom we met with her face *tattooed* recalls to us the love of that unpleasant sort of ornamentation which existed in ancient times. Moses forbade it to be practiced by the Israelites (Lev. xix: 28), but it seems that sacred marks were permitted to be made on the hands and forehead (Exod. xiii: 9). In the Revelation of St. John we read of the *sealing* of the servants of God in their foreheads (Rev. vii: 3), which certainly implies some sort of visible marking. But by far the most striking passage which borrows its poetic language from

this practice is in the prophecy of Isaiah where God says to Zion, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. xlix : 16).

The beautiful *gardens* of the suburb of Joppa, each surrounded with its impenetrable hedge of prickly pear, remind us of the figure in which the Beloved one of the Song of Songs proclaims his joy in the thought that his bride is altogether his own. "A garden enclosed," he says, "is my sister, my spouse" (Cant. iv : 12). It is a beautiful simile, and as chaste as it is beautiful; and the rest of the same chapter abounds in references to springs, wells, fountains, gardens and the manifold fruits of orchards, such as would occur only to a poet to whom gardens were familiar.

The fruitfulness and beauty of the gardens of Joppa are due to constant *irrigation*, without which the light sandy soil would be sterile. The water is conveyed to them, as we have seen, in trenches, and then in smaller streams to every part of the soil. Water is the life of the garden, for the soil seems to need nothing but water to make it bloom with flowers and abound with fruit. How appropriate, then, is the promise of Jeremiah and Isaiah, "Their soul shall be as a watered garden; and they shall not sorrow any more at all" (Jer. xxxi : 12; Isa. lviii : 11). The Psalmist likens the righteous man to "a tree planted by the rivers of water" bearing its fruit in due season, and never parched with drought (Psalms i : 3); but if we adopt the translation of the Westminster Version, which says *streams* instead of *rivers*, the image is still more striking. It refers to the fruit tree of the irrigated orchard to which the water is brought in

streams as it is needed, which is always protected from drought, and the fruitfulness of which is like that of trees in the *biarahs* of Joppa. There every tree receives the moisture it requires; a human providence cares for it as the divine providence watches over and cares for the course of all human events.

Men often act in self-will, and, as they think, wholly of themselves; but in that they are mistaken. God guides their doing more than they themselves do. Even of kings Solomon says, and in the gardens of Joppa we can realize the meaning of the figure, "The king's heart is in the hand of the Lord as the streams of water; He turneth it whithersoever He will" (Prov. xxi: 1).

No part of a garden dependent on irrigation can be neglected; the water must be made to reach it all, and where the larger streamlets are not sufficient to reach the plants, smaller channels are made through the sand with the foot of the laborer, so that all parts of the garden may be supplied. It is to this method of irrigation that reference is made in Deuteronomy where it is said that in Egypt "thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs" (Deut. xi: 10). In the greater part of Palestine no such irrigation was required.

The importance of *fruit trees* at the East is very great; fruit, indeed, forms no small part of the food of the people. For trees that bear no fruit there is little care or admiration; "every tree that bringeth not forth good fruit is hewn down" and used for firewood (Matt. iii: 10; Luke iii: 9). Trees are known and judged by their fruits; as our Saviour says, "Do men gather grapes of thorns or figs of thistles?" (Matt. vii: 15–20.) The Christian life is a fruitful life; Jesus says, "Herein is my Father glori-

fied, that ye bear much fruit; so shall ye be my disciples" (John xv : 8); and the fruit of the Christian life, which St. Paul calls "the fruit of the Spirit" (or more properly, the "fruit of the *light*"), is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance (Gal. v : 22, 23).

Looking down from the gardens of Joppa to the westward, we cannot but think of the profound impression which the "great and wide sea," with its wealth of strange inhabitants, and with the ships sailing on its treacherous surface, made upon the ancient Hebrews (Psalms civ : 25, 26). The Israelites were not sailors, and the wonders of the deep impressed them with an awful admiration. It was among their sublime thoughts of the greatness of God that he has set to the sea his decree so that its waters may not pass his commandment (Prov. viii : 29); that he gathereth its waters in an heap (Psalms xxxiii : 7); and that, when storms arise, he stilleth the noise of their waves, as he stills the madness of the people (Psalms lxv : 7). "The waves of the sea are mighty," says the Psalmist, "and rage horribly; but yet the Lord who dwelleth on high is mightier" (Psalms xciii : 4, Prayer Book Version). In the one hundred and seventh Psalm we have a hymn of the storm.

PSALM CVII : 23–31.

They that go down to the sea in ships,
That are occupied in business on the great waters,
These men see the works of the Lord;
They behold his wonders in the deep!
For He commandeth the stormy winds to rise;
He lifteth up the waves.

They mount up to the heavens;
They go down again to the depths;

Their soul is melted with the trouble,
They reel to and fro ;
They stagger like a drunken man ;
They are at their wits' end.

Then they cry unto the Lord in their trouble,
And He delivereth them out of their distress.
He maketh the storm a calm,
So that the waves thereof are still,
Then are they glad because of the quiet,
And so He bringeth them unto the haven where they would be.

Oh that men would therefore praise the Lord for His goodness,
And for His wonderful works among the children of men !

The aspect of the sea when tossed in a tempest and the triumphant but peaceful rolling of the waves in times of calm furnished the prophet with symbols of the lives of the wicked and the unrighteous. "The wicked," he said, "are like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii : 20). And in another place he says, "Oh that thou hadst hearkened to my commandments ! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. xlviii : 18). To St. John in the lonely island of Patmos, where many of the visions of his apocalypse were perhaps suggested by the storms which raged during an eruption of a volcanic islet not far off, the sea was an object of dread. In the end of all the world's commotions he figures the all-pervading peace by the sublime phrase that there shall be "no more sea !" (Rev. xxi : 1.) "No more sea, except the sea of glass, like unto crystal, before the throne of God !" (Rev. iv : 6.)

A single morning spent in Joppa furnishes many illustrations of Holy Scripture. In our journeys through the

Holy Land it will not be necessary to apply what falls under our observation in quite so much detail. The examples just given are chiefly meant to show how much one may gather out of Holy Scripture with no other assistance than that of a good concordance.

CHAPTER II.

FROM JOPPA TO BETHLEHEM.

As the leading purpose of this book is to illustrate the life of our Saviour by describing the places in Palestine which He made sacred by His presence and ministry, the natural point at which to begin our survey would be Bethlehem, the place of His nativity. At Bethlehem, therefore, we shall make our real beginning; but it would hardly be possible to follow our Saviour's steps intelligently without some general conception of the physical characteristics of the country.

It takes nothing more than a glance at the map to discover that the Holy Land is naturally divided by its physical features into four sections, running generally north and south.

The first section includes the coast of Tyre and Sidon, a narrow strip of low land lying along the shore of the Mediterranean, and widening to the southward. It is not continuous, but is broken at three points into four divisions. Beyond Tyre, at the north, the first division is so narrow as not to appear at all, and about fifteen miles to the south of Tyre it is cut off by a bold spur of mountains, called the *Ladder of Tyre*, projecting into the sea. The second division of the plain opens to a width of three or four miles, and extends from the Ladder of Tyre to Mount Carmel. A third division, nowhere wider

than seven or eight miles, and extending from the foot of Carmel to a range of hills somewhat south of Joppa, is called the Plain of Sharon. The last division, which extends thirty-two miles southward, and varies in width from nine to sixteen miles, is the Plain of Philistia, or the Land of the Philistines. Beyond it, to the south, lies the wilderness of Shur.

The second section of the Holy Land is the mountainous region lying between the maritime plain and the Jordan. It is a branch of the Lebanon range, and is of an average height of from 2000 to 3000 feet, though some peaks are higher, and many are lower. The range is broken by the Plain of Esdraelon, extending from the base of Mount Carmel to within a mile or two of the Jordan, with the Nazareth hills and Mount Tabor to the north, and the Hills of Samaria and Mount Gilboa to the south. Just beyond the northern limit of this plain is Nazareth. The watershed of the mountain region drains westward into the Mediterranean, and eastward into the Jordan. As the map shows, the mountains are extremely irregular; the streams, too, are peculiar. Sir C. Warren, writing of the Plain of Philistia, says: "Philistia consists of an undulating plain, from 50 to 100 feet above the level of the sea. To the east of this the hills commence; not the hill country, but a series of low spurs and undulating ground, culminating in hogs' backs, running nearly north and south, and rising in places to 1200 feet above the ocean. To the east of these there is a steep descent of 500 feet or so, and to the east of these declivities again the hill country commences. In two or three miles we rise to altitudes of 1700 to 2000 feet—the backbone of the country being at an elevation of

2400 to 3000 feet. In the hill country the spurs, not more than a mile or so apart, are often separated by narrow ravines 1500 to 2000 feet deep, at the bottom of which, in the rainy season, rapid torrents roll. Follow them into the plain and see what becomes of them. . . . . The fact is, the bulk of the water reaches the ocean underground; on arriving at the plain, it forms marshes and pools, and quietly sinks away, while the bed of the stream itself, in the plain, is merely a narrow ditch, some six feet wide and four feet deep. You may leave the water at the commencement of the wady mouth, ride over the plain without seeing any of it, and meet it again welling out of the ground close to the sea shore, forming wide lagoons there. . . . . Now, if proper precautions were taken, were the people industrious, and the country cultivated and clothed again with trees, the water flowing in the ravines might be conducted over the plains in the early summer months, and induce the rich soil to yield a second crop." The fact here mentioned by Sir C. Warren, that the mountain torrents of Palestine reach the ocean underground, explains why water can always be found in the Plain of Sharon and the Plain of Philistia by digging only a few feet below the surface.

The third section of the Holy Land is the Jordan Valley, which begins at the sources of the Jordan, in the neighborhood of Banias, the ancient Cæsarea Philippi. The principal source is curious. It is not a spring, as that word is commonly understood; the water simply gushes from under accumulated stones near the mouth of a cave, and flows at once in a good sized stream, not over, but from under, a mill-dam, with no visible source beyond. Between Banias and Lake Huleh, or the

Waters of Merom, the Jordan descends nearly 1100 feet toward sea level, since Banias is 1080 and Lake Huleh is only seven feet above the level of the sea. At Lake Huleh the valley is four miles broad, and the surface of the lake is about four miles in length, but marshes, covered with the most extensive growth of papyrus which is known to exist anywhere, stretch for miles to the north of the lake. Between Lake Huleh and the Sea of Galilee the river plunges through a narrow gorge and rushes for nine out of eleven miles as a foaming torrent to the southern lake. Entering the Sea of Galilee on the north, the Jordan leaves it at the southern end, and thence descends to the Dead Sea, a distance of sixty-five miles as the crow flies, but the winding channel of the river is two hundred miles in length. Its course is always rapid, since the fall is very great, at some points not less than forty feet to the mile. Between the Sea of Galilee and the Dead Sea the *Ghor*, or sunken valley of the Jordan, lies on both sides of the river, but is nowhere wide. Where the Plain of Esdraelon joins it, it is about eight miles wide. Twenty-five miles below the Sea of Galilee it is contracted to a width of two miles. Again it spreads to eight miles, and at the widest it forms the Plain of Jordan, properly so called, with an extreme width of fourteen miles.

The Dead Sea lies nearly 1300 feet below the level of the Mediterranean, so that in its course from Banias the Jordan falls nearly 2500 feet. The Dead Sea, as we now call it, is called in Scripture the Salt Sea, and the Sea of Arabah, that is, the Sea of the Plain (Deut. iii : 17). By the Arabs it is called *Bahr Lut*, or Lot's Sea. As its surface is 1300 feet below the level of the Mediterranean,

and as it is in some places 1300 feet deep, its bottom is just about as much below sea level as Jerusalem is above it. On both sides it is surrounded by steep mountains. It has no outlet to the ocean; and indeed if any communication with the ocean existed, the water from the ocean would flow into the Dead Sea, and would flood what is now the Valley of the Jordan. Lying so low, and being on all sides surrounded with mountains, the heat is tropical and evaporation is rapid. As in other inland lakes having no outlet to the sea, the water is intensely salt, three pounds of it yielding one pound of solid salts. Much of this salt, however, is derived from the gradual washing down of great hills of rock salt, three hundred feet high, called *Jebel Usdum*, or the Mountain of Sodom, which lie at the south end of the Dead Sea, and cover an area of seven miles by three. From the bitumen which is still found on the shores and occasionally floating on the surface, the Dead Sea was sometimes called Lake Asphaltites. A large mine of bitumen exists at Hashbeya, at the head of the Jordan. There was a time, long before the earliest records of history, when the Dead Sea was 1400 feet higher than it is now. The whole Jordan Valley was then one great fresh-water lake, and was probably connected with a chain of lakes in eastern Africa. The process by which its level has been changed has left marks which are easily read and understood by the geologist.

The fourth and last section of the Holy Land is the mountain range and plateau lying beyond Jordan and spreading out to the eastward. It is a prolongation of the Anti-Lebanon range. From Hermon to the river Jabbock lies Bashan, including the Hauran, afterward

Dead Sea.

called Auranitis, beyond which lay Bozra or Bostra. Joining Bashan, and extending some twenty-five miles southward to Heshbon, lay Gilead, and beyond Heshbon, still to the south, lay the land of Moab. In the partition of the land among the tribes, Bashan, speaking roughly, fell to the lot of Manasseh; Gilead, from the southern line of the Sea of Galilee to the northern line of the Dead Sea, was apportioned to Gad; Moab to the River Arnon was the possession of Reuben; while the rest of Moab continued to belong to the original inhabitants. The eastern part of the Holy Land is of the greatest interest. Its condition of fertility is in striking contrast with the comparative desolation of the hill country on the western side of Jordan, and there can be no doubt that nearly the whole land was once as delightsome and prolific as the country east of the Jordan still is. It is the wanton havoc of war, and especially the ruthless destruction of trees, that have produced the barrenness which is now so bleak and repulsive in the hill country west of the Jordan. In this connection the following extract from Canon Tristram will be read with interest.

"No one" (he says) "can fairly judge of Israel's heritage who has not seen the luxuriant exuberance of Gilead, as well as the hard rocks of Judea, which can only yield their abundance to reward constant toil and care. To compare the two is to contrast nakedness and luxuriance. Yet the present state of Gilead is just what western Palestine was in the days of Abraham. Subsequently the Canaanites must have extensively cleared it. Even before the Conquest, and while the slopes and terraces were clad with olive groves, the amount of rainfall was not affected. The terraces have crumbled away; wars and

neglect have destroyed the groves until it would be difficult to find any two neighboring districts more strangely contrasted than the east and west of Jordan. But this is simply caused by the greater amount of rainfall on the east side, attracted by the forests, which have perished off the opposite hills. The area of drainage is about the same on each side. The ravines or wadys are numerous; but few of the streams are perennial on the west—*all* are so on the east. Every stream draining from Moab and Gilead is filled with fishes and fresh-water shells. I never found living fresh-water shells but in two streams on the west side. In other words, the brooks are now but winter torrents."

After this cursory survey of the physical features of Palestine, we may next examine the roads which lead from Joppa to Bethlehem.

Before the construction of the railway two omnibuses ran daily to and from Jerusalem on what was called the modern road. Along the way are places of considerable interest, though they are by no means so majestic or romantic as those through which the traveller passes on the ancient road, which is to the north of the other, and at no point more distant from it than about six miles. We shall describe the modern road first, as it is nearest at all points to the railway.

A ride of a little more than three hours—thirteen miles—nearly in a straight line to the southwest of Joppa, brings us into full view of the *Tower of Ramleh*, the most prominent object in the Plain of Sharon. Ramleh has not been identified with any place mentioned in Scripture. There is indeed a mediæval tradition that it is the ancient *Ramathaim* or *Arimathæa*, the home of the "honorable

counsellor" who refused to take part in the "counsel and deed" of the murderers of Christ, and whose new tomb, near the wall of Jerusalem, was used as the sepulchre of the crucified Redeemer. St. Jerome says that Arimathæa was not far from Diospolis, or Lydda, and Ramleh is only about four miles south of Lydda; but *Rentiyeh*, which is seven miles north of Lydda, would answer that description nearly as well, and the name *Rentiyeh* is more likely than *Ramleh* to have been derived from the ancient *Ramathaim*. The name of Ramleh appears to be of Arabic origin, since the Arabic word *ramleh* signifies sand, and Ramleh is situated in a sandy plain. The Arabian historians tell us that it was founded by Suleiman, son of the Khalif Abd el Melik, early in the eighth century. Certain it is that Ramleh was a great and prosperous city before the date of the Crusades. It was probably as large as Jerusalem, or larger, and was surrounded by a wall with four principal gates and eight smaller gates. It was provided with an extensive system of water conduits and subterranean reservoirs. Christians lived at Ramleh, and had no less than four churches; but they had no bishop until the time of the Crusades, when a Bishopric of Lydda and Ramleh was established. After experiencing various fortunes during the Crusades, Ramleh had a long period of prosperity, but at length fell into comparative decay. It has now about 3000 inhabitants, of whom one-third are Christians of the Greek Church. The climate is mild and salubrious, more agreeable than that of Jerusalem and more healthy than that of Joppa. Like Joppa, Ramleh is surrounded with extensive and luxuriant orchards. The olive, the fig tree, the carob and the sycamore

abound, and the palm tree adds to the beauty of the landscape though it does not bear fruit. The land is amazingly fertile, and the fields devoted to agriculture are surrounded by dense hedges of gigantic cactus, in which a multitude of birds make their nests.

The approach to Ramleh is lovely, but a nearer view reveals less attractive features. Its lanes,—they can hardly be called streets,—are terribly crooked and are infested by an unlimited number of curs, which are hairless with mange. Here and there too are heaps of gray ashes deposited from the soap factories which have been in operation for many centuries. When the wind blows, the air is filled with fine particles of the pungent alkaline ash, which causes a general inflammation of the eyes of the inhabitants. It is believed that one-half of the male inhabitants of Ramleh are either totally blind or have some chronic disease of the eyes. The women, however, are more rigidly secluded and more closely veiled than in any other town in Palestine, and are consequently less affected by the prevalent malady.

On the east side of the town is the principal mosque, once the Christian Church of St. John, a large building one hundred and fifty feet long, by seventy feet broad. The interior consists of a nave and two aisles, with the principal and side apses, and with seven bays of clustered columns. Captain Conder pronounces this old Christian sanctuary, now perverted to Mohammedan worship, to be "the finest and best preserved church" he has seen in Palestine.

The most striking object in Ramleh is its famous White Tower, so called from its bright color. By Christians it is also called "the Tower of the Forty Martyrs,"

and by Mohammedans "the Tower of the Forty Champions." It doubtless once belonged to a Christian church, long since destroyed, though there are reasons for believing that it must have been constructed by Arab workmen from the designs of an European architect. The mosque which once stood by the tower probably replaced a Christian church of earlier date, and was surrounded by an enclosure of six hundred paces in circumference. Under the area thus formerly enclosed there are immense vaults, one of which is one hundred and fifty feet long, by forty wide and twenty-five deep. Its roof is supported by nine square columns. Christian tradition makes this vault the burying-place of Christian martyrs; according to Mohammedan tradition it is the sepulchre of forty Moslem heroes. It seems hardly likely that such a vault should have been made for such a purpose, but as it was not apparently meant for a cistern, and could hardly have been intended for a storehouse, the original purpose of its construction is quite obscure. The tower is twenty-five feet square at the base and rises to a height of about one hundred feet. It is ascended by a winding stair of one hundred and twenty-six steps, and the view from the top is the finest in all that part of the country. In the near foreground are the orchards, gardens and fertile fields of Ramleh. To the north and south stretches the Plain of Sharon. On the east are the mountains of Judea, with their ruggedness all softened in the distance. On the west the horizon is bounded by the silvery line of the Mediterranean. In all directions are towns or villages of more or less interest, and afar off, on a clear day, can be seen the height of Neby Samwil, which looks down upon Jerusalem. By common

consent the evening is the best time for this view, and Dr. Thomson, in "The Land and the Book," gives the following extract from his journal: "The view from the top of the tower is inexpressibly grand. The whole Plain of Sharon, from the mountains of Judea and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia, lies spread out like an illuminated map. Beautiful as vast, and diversified as beautiful, the eye is fascinated, and the imagination enchanted, especially when the last rays of the setting sun light up the white villages, which sit or hang upon the many-shaped declivities of the mountains. Then the lengthening shadows retreat over the plain and ascend the hillsides, while all below fades out of view under the misty and mellow haze of summer's twilight. The weary reapers return from their toil, the flocks come peacefully to their folds, and the solemn hush of Nature shutting up her manifold works and retiring to rest, all conspire to soothe the troubled heart into sympathetic repose. At such an hour I saw it once and again, and often lingered until the stars looked out from the deep sky, and the breezes of the evening shed soft dews on the feverish land. What a paradise was here when Solomon reigned in Jerusalem, and sung of the 'roses of Sharon!'"

Leaving Ramleh and following the direct road to Jerusalem, we come in two hours to El Kobab (commonly pronounced *Lobab*), which is mentioned in the Talmud, but not in Scripture; and about two miles southwest from El Kobab, is Tel Jezer, which has been positively ascertained to be the ancient Gezer, a city of the Canaanites whose king was overthrown and its inhabitants exterminated by Joshua (Josh. x : 33). Gezer, with its sub-

urbs, was allotted to the Levites, of the family of Kohath (Josh. xxi : 21), but other Canaanites took possession of it and held it down to the time of Solomon. They probably paid tribute to Israel, but they seem to have rebelled, for Gezer was taken by Pharaoh and burned to the ground, and its site was given to his daughter, who had become Solomon's wife. The city was immediately rebuilt by Solomon (1 Kings ix : 17), and its name does not again occur in the history of Israel until after the captivity. In the time of the Maccabees it was a place of importance. Its ruins are extensive, and all around it are quarries of basaltic rock and many rock tombs.

About three miles further along the road from El Kobab to Jerusalem is Latrun, a village of no consequence except on account of the tradition connected with it. Its name is supposed to be derived from the Latin *latro*, a thief, and situated as it is in a mountainous district, it may in ancient times have been infested by robbers. Hence arose the mediæval legend that Latrun was the home of the penitent thief, and perhaps of both the thieves who were crucified with Jesus.

Half a mile to the northwest of Latrun is Amwas, one of the places for which has been claimed the honor of being the Emmaus where the Saviour, on the evening of his resurrection, made himself known to two of his disciples in the breaking of bread (Luke xxiv : 13–35). The objection to Amwas as the Emmaus of the Gospel is its distance from Jerusalem; for while the distance of Emmaus from Jerusalem is said by St. Luke to have been sixty furlongs (Luke xxiv : 13), the distance of Amwas is nearer one hundred and sixty. It has been suggested that the true reading of St. Luke may be one

hundred and sixty instead of sixty, and also that there may have been a mountain path which would greatly shorten the journey between the two places; but it cannot be said that either of the suggestions is entirely satisfactory. Other places to be mentioned hereafter may much more probably be identified with the sacred spot where the risen Saviour expounded to the two wandering disciples "all the scriptures concerning Himself" (Luke xxiv : 27). Amwas, however, is noteworthy on other accounts. It is mentioned as early as the times of the Maccabees (1 Macc. iii : 40), and after the time of Christ it received the name of Nicopolis (the City of Victory), in honor of the Roman triumphs. During the Christian period it was the see of a bishop. It has no antiquities of importance except the ruins of a church belonging to the fourth century.

Proceeding along the road to Jerusalem, after passing a well called *Bir Eyub* or Job's Well, and a convent called *Deir Eyub*, or Job's Monastery, we come at length to *Karyet el Enab*, the City of Grapes. Until recently this was believed, almost beyond all doubt, to be the ancient *Kirjath-jearim*, the City of Forests, one of the four cities of the Gibeonites, and known at a still earlier period as *Kirjath Baal*, the City of Baal (Josh. ix : 17; xviii : 14). Kirjath-jearim was emphatically a "high place," being 2360 feet above the level of the sea, and to its eminence doubtless was due the fact that it was one of the sanctuaries of Baal. Probably the reputation of sanctity continued to cling to it after the Israelitish conquest, and hence the request, made by the men of Beth-shemesh to the men of Kirjath-jearim, to relieve them of the ark of the Lord, which had brought them so griev-

ous a misfortune. The ark of the covenant had been taken by the Philistines from the Israelites. One after another of the cities of Philistia had been visited with plagues, until the lords of the Philistines set the ark upon a cart, to which two milch kine were yoked, and the kine took the straight road to Beth-shemesh. There the Levites received the ark with due solemnity, but the people were guilty of an act of profane curiosity, for which they were visited with a fearful plague. Then they said: "Who is able to stand before this holy Lord God? and to whom shall He *go up* from us?" And they sent messengers to the men of Kirjath-jearim, saying: "The Philistines have brought again the ark of the Lord. *Come ye down and fetch it up* to you. And the men of Kirjath-jearim came and *fetched up* the ark of the Lord, and brought it into the house of Abinadab on the hill" (1 Sam. vi : 21; vii : 1), where it remained for twenty years. Dr. Robinson has no doubt that Karyet el Enab is the true site of the ancient Kirjath-jearim; but Captain Conder, following a previous suggestion, concludes that the true site is at Khurbet Erma, on the line between Beth-shemesh and Rachel's tomb, near Bethlehem. Dr. Robinson is also of the opinion that Karyet el Enab was afterward called Emmaus, and that it is the Emmaus of St. Luke. In point of distance it has certainly the advantage of Amwas, but there is another site yet to be mentioned, which, even in this respect, has the advantage of Karyet.

The modern village of Karyet el Enab has one of the most perfect Christian ruins in all Palestine. It is an ancient church, formerly called the Church of the Prophet Jeremiah, on account of a mistaken belief that this place

was identical with *Anathoth*, the prophet's birthplace. This church has fared worse at the hands of the Arabs than most other sacred Christian edifices, since the custom of the Moslems has been to turn churches into mosques, while the Church of the Prophet Jeremiah was turned into a stable. It is now in the hands of the Latins, and will well repay a visit from the traveller.

Resuming the journey from Karyet, we come first to *Kastal*, the name of which shows it to have been a camp or fortress (*castellum*) of the Romans, and then to Kulonieh, formerly the site of a Roman colony (*colonia*), which has also been supposed to be the Emmaus of St. Luke. Kulonieh, however, is as much too near to Jerusalem as Amwas is too far off.

From Kulonieh to Jerusalem the distance is only about four miles, and the road has no point of Biblical importance. To reach Bethlehem, we have but to keep the broad road until we come to the Jaffa Gate, on the west side of the Holy City, and then to turn southward. As the more ancient route will bring us to the same point, we may now turn back and start again from Joppa along that route, and when we have again reached Jerusalem, we can examine the road thence to Bethlehem.

Starting again from Joppa toward Ludd, which is the first point of interest on our present route, we take the same road as to Ramleh for nearly four miles, until we come to the small Arab village of Yazur. A ride of two miles further brings us to Beit Dejan, a name which carries our thoughts back to the times of the conquest of Canaan, more than thirty-three centuries ago, and even to the time of Abraham (Gen. xxi : 32, 34; xxvi : 1, 8), three hundred years earlier; for Beit Dejan is the mod-

ern Arabic form of *Beth Dagon*, the House of Dagon, and through all those ages this place has retained the name it received when it was a seat of the worship of the god of the Philistines. Besides the name, there is nothing to arrest our attention at Beit Dejan, and we keep on our way through a richly cultivated country. In half an hour we see the White Tower of Ramleh, about four miles to the south. To the north, at a distance of something more than five miles, is *Kefr Anna*, the village of Anna, or Ana, no doubt the ancient *Ono* (1 Chron. viii : 12), which at one time gave its name to the plain through which we are now journeying (Neh. vi : 2). Three miles northwest of Kefr Anna is Rentiyeh, which has been already mentioned as a conjectured site of Arimathæa. Between Kefr Anna and Rentiyeh, though not in a direct line, is El Yahudiyeh, which Dr. Robinson supposes to be the *Jehud* of the Tribe of Dan (Josh. xix : 45). As we pass through this region and observe the numerous villages, we are prepared to understand how densely it was populated in ancient times. The surveyors of the Palestine Fund have sometimes discovered the remains of as many as three ancient towns within the space of two square miles ; and the unlimited fertility of the plain, which is produced by a rude system of irrigation, shows it to be capable of maintaining an enormous population. Through olive trees and rich gardens we approach Ludd, or *Lydda*, which is surrounded with fruitfulness on every side except the east, where the Judean hills rise close behind it.

Ludd was one of the first cities built by the Israelites in the Promised Land (1 Chron. viii : 12). It was then called *Lod*, and is frequently mentioned in connection

with *Ono*, *Hadid* and *Neballat*. Ono, as we have already seen, is a little over five miles north of Ludd. Neballat survives under the name of *Beit Nebala*, about three miles northeast of Ludd; and Hadid, about two and a half miles due east, under the name of *El Haditha*. Hadid furnishes another illustration of the tenacity with which names cling to places in the East; for Hadid was undoubtedly a city of the mysterious *Hittite* Empire, and its name comes from that of the children of *Heth*, who were a powerful people when Abraham was a wandering stranger in the Land of Promise. The name of Lod occurs several times in the Old Testament, but it is more famous in New Testament history as the Lydda to which St. Peter "came down" from the mountainous region of Jerusalem on the occasion of his visitation of the churches. Among "the saints which were at Lydda" he found a paralytic man called Eneas, whom he healed in the name of Jesus Christ (Acts ix: 32–35); and it was while he was at Lydda that the disciples in Joppa sent for him to comfort them in their affliction at the death of their beloved Dorcas. "As Lydda was nigh to Joppa," they thought he would not refuse to go to them. The apostle did not disappoint them. He quickly went the eleven miles which lay between the two cities and gave the mourners an undreamed of consolation when he presented Dorcas alive to the "saints and widows" to whom she was endeared by her charity (Acts ix: 36-42). Twenty years afterward another apostle, St. Paul, may have passed through Lydda when he was sent as a "prisoner of the Lord" to Cæsarea by the sea (Acts xxiii: 17–35); and only six years later, while the people of Lydda were nearly all absent at Jerusalem, celebrating the Feast of

Tabernacles, their city was ruthlessly burned to ashes by Cestius Gallus (A. D. 66). For a long time Lydda struggled for existence with little success, and it seems never to have recovered its former prosperity until it was rebuilt, perhaps in the time of the Emperor Hadrian, under the new name of *Diospolis*, the City of Jupiter. Under that heathen name it flourished; the Christian community increased; and at the great Council of Nicæa (A.D. 325), a bishop of Lydda, Ætius Lyddensis, was present. In the fifth century a famous church council was held in Lydda itself. In the lists of councils the name fluctuates between Lydda and Diospolis, but eventually the ancient name resumed the place usurped by its heathen rival. We need not trace the later history of Ludd through the era of the Crusades and afterward. Suffice it to say that its vicissitudes were almost as numerous and as tragic as those of Joppa.

At the present time, enclosed as it is with gardens and almost buried in palms and with a large well close to its chief entrance, Ludd is beautiful from a distance; but like Ramleh it is disappointing on a nearer approach. Its population is only about 1500, and the contrast of its present squalor with the prosperity it has in times past experienced is strikingly presented to the eye of the spectator by the remains of splendid buildings in the midst of miserable hovels. The aspect of the inhabitants is painfully displeasing, from the extraordinary number of persons who are affected with loathsome diseases of the eye caused by heaps of ashes, which have produced the same maladies as at Ramleh. It is a common saying that at Ludd every man has either but one eye or none at all.

The only attraction at Ludd, apart from its historical

associations, is the Church of St. George of Cappadocia, the patron saint of England, who is revered by all churches, but of whom hardly anything is certainly known. It is said that he was born at Lydda, and that, after his martyrdom at Nicomedia, his head was brought to his native place and deposited under the altar of the church which bears his name. The edifice has been many times destroyed, and as often rebuilt. It is now in possession of the Greeks, and under the altar is an ancient crypt which is said to have contained the tomb of St. George. The eastern part of the building is used as a church, the western part as a mosque, and the Mohammedans have a curious oral tradition of a prophecy of Mohammed, that, at the end of the world, the Lord Isa (Jesus) is to slay Antichrist at the gate of Lydda. Evidently this is a Moslem version of the legend of St. George and the Dragon.

Leaving Ludd through a rich meadow, we continue our way through olive groves and cactus hedges and approach the ascent of the Judean hills. In an hour we come to the village of Jimzu, the *Gimzo* of the Old Testament (2 Chron. xxviii : 18). From that point we rise by a rugged road, with a line of hills on either side, which gradually approach each other until they form almost a ravine. In a few hours we come to the village of *Beit Ur el tahta*, or the lower *Beth Horon*, at the lower end of the famous pass of Beth Horon, the scene of the most splendid victory in the history of Israel. From the lower Beth Horon, which is 1500 feet above sea-level, to *Beit Ur el foka*, or the upper Beth Horon, at the further end of the pass, the road is certainly steep, since it rises 600 feet in three miles, but it cannot be called precipi-

tous. Still less is it a ravine, for it runs along the ridge of a hogback or watershed with a *wady* (or valley) on either hand. On leaving the lower Beth Horon there is first a slight descent, and then a rise of about three miles to the upper village. Even in Palestine, this road is exceptionally difficult. In places it has steps cut in the rock, showing that at a former time it was artificially improved; but most of it is either over sheets of rock, smooth and flat as paving-stones, or over the upturned edges of the limestone strata, and it is everywhere strewn with the loose rectangular blocks of stone which are characteristic of the country. It is a bad road at best for the ordinary traveller; for an army in confusion a worse road could hardly be imagined.

Southeast of the upper Beit Ur is a deep valley, five miles wide, and beyond it, still to the southeast, the towering height of *El Jib*, the renowned fortress of Gibeon. In order to clearly understand Dean Stanley's eloquent account of the battle of Beth Horon, which is given below, it will be necessary to remember that an army fleeing from the valley before Gibeon, through the pass of Beth Horon, would have first to climb the steep slope of the valley in order to pass out at its upper end, and then would have to run down the pass in order to reach its exit at the lower end.

One other feature still requires to be described in order to completeness. Between the modern and the ancient roads from Joppa to Jerusalem, as far as Amwas on the former and Umm Rush on the other, lies a valley sloping gradually upward toward the east, and somewhat broken by hills. It is now called *Meri Ibn Omar;* and throughout its whole extent only one small village preserves the

famous name by which it was known in the days of Joshua. The village, three miles northeast of Latrun, is Yalo; the ancient name of the valley was Ajalon.

We are now prepared to recall the history of the battle of Beth Horon, which has been called, without exaggeration, the most important battle in sacred history. The Israelites had crossed the Jordan and entered the Promised Land. Their camp had been pitched at Gilgal, not far from Jordan, and there the headquarters of Joshua were kept for a considerable time. The fall of Jericho, quickly followed by the destruction of Ai, struck terror into the hearts of the men of Gibeon, who resolved to obtain a league with the invaders. Their messengers presented themselves before Joshua in worn garments and with other signs of travel from a distant country, and pretending that their land was far off, asked the alliance of Joshua and Israel. Without making inquiry, Joshua covenanted with the Gibeonites that their lives should be spared, and the elders of Israel bound themselves by an oath to observe the treaty. The treaty having been made, Joshua was chagrined to learn that these new allies occupied no distant region, but had their abode within one day's forced march from his own camp. Notwithstanding the false pretence under which his alliance had been obtained, he would not break the oath by which he and the elders of Israel had bound themselves; but he decided that the treaty must be construed strictly according to the letter of its terms. He therefore promised to spare the lives of the Gibeonites, and to protect them, but he declared that they should be hewers of wood and drawers of water to the congregation of Israel and the house of God forever.

The defection of the Gibeonites from the side of the

other inhabitants of the land was a severe blow to the enemies of Israel; for Gibeon was at the head of a league which included not only their own city and its territory, but also Kirjath-jearim, of which we have already spoken, Beeroth, of which we shall hear later on and in another connection, and also Chephira, the modern village of Kefir, two miles west of Yalo. Therefore the neighboring kings, having heard of the covenant between Israel and the Gibeonites, entered into a confederacy to destroy Gibeon. Then the Gibeonites appealed to Joshua to come to their assistance. Here we may begin our extract from Dean Stanley.

"This summons" (he says) "was as urgent as words can describe. It was a struggle for life and death for which his aid was demanded—not only for Gibeon, but for the Israelites. They had hitherto only encountered the outskirts of the Canaanitish tribes. Now they were to meet the whole force of the hills of Southern Palestine. 'The King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, the King of Eglon'—two of them the rulers of the chief cities of the whole country—'gathered themselves together, and went up, they and all their hosts, and camped before Gibeon; and the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly and save us and help us; for all the kings of the Amorites, that dwell in the mountains, are gathered together against us' (Josh. ix: 1–6).

"Not a moment was to be lost. As in the battle of Marathon, everything depended on the suddenness of the blow which should break in pieces the hostile confederation. On the former occasion of Joshua's visit to Gibeon

it had been a three days' journey from Gilgal, as according to the slow pace of Eastern armies and caravans it well might be. But now, by a forced march, 'Joshua came unto them suddenly and went up from Gilgal all night.' When the sun rose behind him he was already in the open ground at the foot of the heights of Gibeon, where the kings were encamped. As often before and after so now, 'not a man could stand before' the awe and the panic of the sudden sound of that terrible shout—the sudden appearance of that undaunted host, who came with the assurance not 'to fear nor to be dismayed—but to be strong and of a good courage, for the Lord had delivered their enemies into their hands' (Josh. x : 8, 25). They fled down the western pass, and 'the Lord discomfited them before Israel, and slew them with great slaughter at Gibeon, and chased them along the way that *goeth up* to Beth Horon' (Josh. x : 10). This was the first stage of the flight—in the long ascent which I have described, from Gibeon up to Beth Horon the Upper. 'And it came to pass, as they fled from before Israel, and were in the *going down* of Beth-Horon, that the Lord cast great stones from Heaven upon them unto Azekah' (Josh. x : 11). This was the second stage of the flight. The fugitives had outstripped the pursuers, they had crossed the high ridge of Beth Horon the upper; they were now in full flight down the descent to Beth Horon the nether; when, as afterward in the flight of Sisera before Barak, one of the fearful tempests, which, from time to time, sweep over the hills of Palestine, burst upon the disordered army, and 'there were more which died with hailstones than they whom the Children of Israel slew with the sword' (Josh. x : 11).

"It is at this point that 'the Book of Jasher' presents us with that sublime picture, which, however variously it always has been and perhaps always will be interpreted, we may here take as we find it there expressed. On the summit of the pass—looking far down the deep descent of all the westward valleys, with the broad green vale of Ajalon unfolding in the distance into the open plain, with the yet wider expanse of the Mediterranean Sea beyond—stood the Israelite chief. Below him was rushing down in wild confusion the Amorite host. Around him were 'all his people of war and all his mighty men of valor.' Behind him were the hills which hid Gibeon —the now rescued Gibeon—from his sight. But the sun stood high above those hills—'in the midst of Heaven,' for the day had now far advanced since he had emerged from his night march through the passes of Ai; and in front, over the western vale of Ajalon, was the faint figure of the crescent moon, visible above the hailstorm, which was fast driving up from the sea in the valleys below. Was the enemy to escape in safety, or was the speed with which Joshua had 'come quickly and saved and helped' his defenceless allies, to be still rewarded, before the close of that day, by a signal and decisive victory?

"Doubtless, with outstretched hand and spear, 'the hand that he drew not back, when he stretched out the spear, until he had utterly destroyed the inhabitants of Ai,' 'then spake Joshua to the Lord in the day when the Lord delivered the Amorites before the children of Israel, and he said in the sight of Israel:

Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.

"So ended the second stage of the fight. The third is less distinct, from a variation in the text of the narrative. But following what seems the most probable reading, the pursuit still continued; 'and the Lord smote them to Azekah and unto Makkedah, and these five kings fled and hid themselves in a cave at Makkedah.' But Joshua halted not when he was told; the same speed was still required, the victory was not yet won. 'Roll great stones,' he said, 'upon the mouth of the cave, and set men by it for to keep them; and stay ye not, but pursue after your enemies and smite the hindmost of them; suffer them not to enter into their cities; for the Lord hath delivered them into your hands.' We know not precisely the position of Makkedah, but it must have been probably at the point where the mountains sink into the plain that this last struggle took place; and thither at last to the camp at Makkedah 'all the people of Israel returned in peace; none moved his tongue against any of the people of Israel.' There was enacted, as it would seem, the last act of the same eventful day; the five kings were brought out and slain, and hanged on five trees until the evening when at last that memorable sun went down. 'It came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down from off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth. . . . And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them and all the souls that were therein; he let none remain' (Josh.

x : 22–28). And then followed the rapid succession of victory and extermination which swept the whole of southern Palestine into the hands of Israel. The possession of every place, sacred for them and for all future ages, from the Plain of Esdraelon to the southern desert —Shechem, Shiloh, Gibeon, Bethlehem, Hebron—was, with the one exception of Jerusalem, involved in the issue of that conflict. 'And all those kings and their land did Joshua take *at one time*, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, to the camp to Gilgal'" (Josh. x : 42, 43).

The fame of Beth Horon does not end with this marvellous victory. It was at this same pass that the heroic Judas Maccabeus gained one of his first successes, against the Syrian oppressors under whose yoke his country had fallen. In comparison with the triumph of Joshua it was a small affair, but it was the beginning of a wonderful career and a great deliverance. In this case the advancing enemy, while on the march to attack Judas, was caught between the two Beth Horons. Even so, the handful of men with Judas hesitated to attack so formidable an army ; but Judas bade them remember that "the victory of battle standeth not in the multitude of an host." Inspired by his address they rushed down upon the Syrians and drove them back in wild disorder. From the "going down of Beth Horon" to the plain they pursued their routed enemy, slaying eight hundred of them, "and the residue fled into the land of the Philistines" (1 Macc. iii : 13–24).

Like a spark from an expiring brand, a third Jewish victory at Beth Horon preceded the extinction of the national existence of Israel. When the Roman general

Cestius had finished the cowardly destruction of Lydda, already mentioned, he too marched against Jerusalem through the pass of Beth Horon, and encamped before Gibeon. Seized with ungovernable fury, the Jews forgot even the sanctity of their Sabbath and hastened to meet their invader. Bursting upon the Roman camp they made their way clean throught it, and the Romans fled down the pass while their cavalry defended the rear. Once in the pass the cavalry was at fearful disadvantage, and the Roman loss was heavy; but night came on, and there was no Joshua at hand to obtain a lengthening of the day. The main body of the enemy escaped; and the insane divisions of the Jews soon made their victory, such as it was, of no effect.

El Jib, beyond all doubt whatever is the ancient *Gibeon*. The plain in which it stands is all seamed with streamlets, or at least with water courses, which ultimately drain westward into the Mediterranean Sea, and not into the Jordan. The ancient fortress has disappeared; the city has shrunk to a poor village. In a cave hollowed out under a cliff is a copious spring which fills one deep reservoir on the spot and another below the village. This lower reservoir is the "pool of Gibeon" besides whose waters a bloody conflict once took place. It was after the death of Saul and David's coronation at Hebron. Abner had proclaimed Saul's son Ish-bosheth king, and, as it seems, he made some appointment with Joab, the follower of David, to meet at the pool of Gibeon. The two parties "sat down, the one on the one side of the pool, and the other on the other side;" and after what conference we know not, twelve men of either party rose and fought a mortal duel in which all the champions

were slain. A fierce battle ensued, ending in a victory for Joab. In honor of that day's battle the "place was called *Helkath-hazzurim*," the field of the Mighty, "which is in Gibeon" (2 Sam. ii : 12–18). Not far from that same spot Joab afterward committed his cowardly assassination of Amasa, whom David had sent to quell the revolt of Sheba (2 Sam. xx : 1–13). Soon after that cowardly murder the tabernacle of God was removed, either from Kirjath-jearim or from Nob (1 Chron. xvi : 39), to a "high place" near by Gibeon; and on the death of David, who had never forgiven the crimes of Joab, that doomed old man, knowing that the hour of vengeance had come, fled to the tabernacle and was put to death while he held the very horns of the altar (1 Kings ii : 28, 29).

The reign of Solomon was inaugurated with a magnificent religious celebration at the tabernacle near Gibeon. It was a fit spot for such a service. If we may suppose the "high place" to have been the hill-top within a mile of the fortress of Gibeon, and now known as *Neby Samwil*, in honor of the Prophet Samuel, then no such spot in all his kingdom could have been found for the purposes of that act of devotion in behalf of himself and his kingdom. It is 3006 feet above sea-level, and towers above all other hills in its vicinity. From the top of a Moslem minaret, which now stands on its summit, is the most extensive view in Western Palestine. "At our feet," says Dr. Tristram, "are deep, rugged valleys, partially covered with scrub, and olive groves contrasting with the white limestone ridges. Beyond are Beeroth and Ophrah, the rock Rimmon, and Ramah of Benjamin. Over the nearer ridges we look far away, beyond the Jordan Valley, which lies far too deep to be seen, on to

the dark outlines of the ranges of Gilead and Moab. With the glass we can detect the fortress of Kerak, Jebel Shihan (Sihon), the highest point in Moab. Turning to the south, over the bare foreground of grey hills we see the mosques and domes of Jerusalem apparently sunk in a valley. Northward we detect Mount Gerizim and the shoulder of Carmel; to the westward push forth —from beneath the wide Plains of Sharon and Philistia, sometimes green with corn, sometimes bare and red fallow, and dark patches which tell of olive groves, while white spots gleam in the sunshine—the roofs of Lydda, of Ramleh, or some other olive and orange girt village. Beyond these a ribbon of yellow sand marks the line between the green plain and the blue sea. That white green-encircled knoll at the edge of the sand is Jaffa, and the sail of a lateen-rigged vessel here and there dots the sea. If this be not Mizpeh, *i.e.* the 'watch-tower,' of Benjamin, I know not where else we can find it, although the name be lost under a mediæval tradition, and that again supplanted by a Moslem one."

At the tabernacle, which stood on this magnificent platform with the heavens for its appropriate dome, Solomon offered his oblation of a thousand burnt offerings and sought counsel from God concerning the work before him. The youthful prince was richly blessed. "In Gibeon God appeared to Solomon in a dream by night, and God said, Ask what I shall give thee." Awed perhaps by the spectacle on which he had gazed, the king was moved with humility. He asked only for "an understanding heart to judge the people;" and God gave him what he asked and many rich blessings which he had not asked (1 Kings, iii : 1–15.) "This glimpse of Gibeon

in all the splendor of its greatest prosperity—the smoke of the thousand animals rising from the venerable altar on the commanding height of 'the great high place'—the clang of 'trumpets and cymbals and musical instruments of God' (1 Chron. xvi : 42) resounding through the valleys far and near—is virtually the last we hear of it. In a few years the temple of God at Jerusalem was completed, and the tabernacle was taken down and removed."

That is indeed "the last we hear" of Gibeon, unless Gibeon is to be undersood to include the adjacent height of Neby Samwil. If that is understood, and if Neby Samwil can also be identified with the ancient Mizpeh, then we have more to hear of it. On the former point we need only say that no other place in the vicinity of Gibeon can be so properly called its "great high place" as the crest of Neby Samwil; and on the latter point, without entering into one of the most difficult questions in biblical geography, we may be content to know that Dr. Robinson and Van de Velde are satisfied that Neby Samwil is Mizpeh. Dr. Tristram, as we have above seen, says, "if this be not Mizpeh, I know not where else we can find it."

During the twenty years that "the ark of God abode at Kirjath-jearim, the Israelites forsook the idolatries into which they had fallen," and at the invitation of Samuel, the prophet, they assembled at Mizpeh to renew their homage to the Lord. Samuel did not hesitate to promise that if they did so sincerely they should be delivered out of the hands of their enemies. While they were engaged in their solemn devotions, the lords of the Philistines came against them with their army; but, as in the first battle of Beth Horon, a sudden storm of hail burst upon

them and beat them back; the Israelites took courage and fell upon their enemies and routed them. Then it was that Samuel raised a stone of victory and called it *Eben-ezer, the Stone of Help*, saying, "Hitherto hath the Lord helped us!" (1 Sam. vii : 1–12).

It was at Mizpeh again that all Israel assembled to choose a king, and there that the gallant but unhappy Saul, who "was higher than any of the people from the shoulders upward," was hailed as the leader of his people, and the heights of Mizpeh rang again and again with the new cry, "God save the king!" Then the aged Samuel laid aside his duties as the judge of Israel, going no more on his judicial circuit to Bethel, Gilgal and Mizpeh (1 Sam. vii : 16).

Except that the men of Mizpeh faithfully did their part in the rebuilding of Jerusalem after the captivity (Neh. iii : 7), and that Judas Maccabeus encamped there on the eve of his rescue of the Holy City from the Syrians, we have no further notice of Mizpeh by that name; but it was a place beloved long ages afterward by the crusaders, who called it Mount Joy, because there they first came in sight of Jerusalem. There it was that the English Richard of the Lion Heart had his only sight of the Sacred City. His troops were encamped in the Valley of Ajalon. A well near Yalo is still called *Bir-el-Khebir*, the Hero's Well. Richard alone went up to Mount Joy, but standing with his face toward Jerusalem, he hid his eyes behind his shield and cried, "Ah, Lord God, I pray that I may never see thy Holy City, if so be that I may not rescue it from the hands of thine enemies!"

Tradition makes Neby Samwil the birth-place, the

home and the place of burial of the Prophet Samuel. The crusaders held it to be the ancient Shiloh and built a church there over "Samuel's Tomb." The village is poor. Its few inhabited dwellings are partly hewn in the rock, but there are remains of ancient buildings of great solidity.

From Neby Samwil we descend by the ancient Roman road, and strike the road from Kulonieh, on the west side of Jerusalem. As our present destination is not Jerusalem but Bethlehem, we continue our journey southward through the Valley of Gibeon. Leaving the city behind, our course turns slightly to the west and leads us into the *Valley of Rephaim*, which the authorized version renders as the *Valley of Giants* (Josh. xv : 8; xviii : 16). There (2 Sam. v : 18–22; xxiii : 13), David won two victories against the Philistines, of so signal a character as to cause the name of the valley to be changed to that of *Perazim* (Divisions). This name clung to it and was so proverbial as a symbol of utter rout that the Prophet Isaiah uses it to describe the desolation and destruction of the whole earth:

"Jehovah shall rise up as at Mount Perazim,
He shall be wroth as in the Valley of Gibeon." (Isa. xxviii : 21).

The plain is now tolerably cultivated. It sinks somewhat to the west toward the *Wady el Werd*, or the *Valley of Roses;* and as we proceed we pass some spots which tradition connects with sacred incidents and Scripture characters, such as a ruin on the right, called *Katamon*, which is said to have been the house of Simeon (Luke ii : 25), and the well of the Wise Men, where the Magi are said to have caught sight of the Star again after leav-

ing Herod. At the end of the plain we pass the residence of the Greek Patriarch and ascend a hill, on the summit of which, three miles from Jerusalem, is Deir Mar Elyas, or the Convent of St. Elijah. It was founded in early Christian times by a bishop of the name of Elias, and tradition soon connected the place with the Prophet Elijah. The mark of the prophet's foot is still shown in the rock! On the path from the main road to the monastery there is a well from which the Holy Family is said to have drank.

Little more than a mile beyond Deir Mar Elyas, while we are still something less than a mile from Bethlehem, we come to a monument of undoubted antiquity. It is Rachel's Tomb.

Bethlehem is so ancient a city that no record of its origin survives. It was a city in the days of the patriarchs; it was not far from Bethlehem, on the way to Jerusalem, that Jacob buried the wife of his first choice, the beautiful Rachel. "Rachel died," we are told in the simple language of Scripture, "and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is a pillar of Rachel's grave unto this day" (Gen. xxxv : 19, 20). From this passage we may infer that the original Canaanitish name of Bethlehem was *Ephrath*, or *Ephratah*, and that the name of *Beth-lehem*, the House of Bread, was still of recent date in the time of Jacob. The present name, *Beit Lahm*, signifies House of Flesh. It is not to be supposed that the pillar or monument of stones which Jacob raised in honor of Rachel would remain unmoved forever, but there is every reason to believe that the veneration of the Jews for so ancient a monument of their race would cause

Bethlehem.

them, from time to time, to renew or replace it when it fell into decay. As the centuries went on, and the associations of race became traditions of religion, the tomb of Rachel would be more and more visited and venerated; and the strength of national and religious sentiment would be too great ever to allow its site to be forgotten. Traditions of place are preserved at the East with great care, and there is little doubt that what is now known as Rachel's Tomb is either at or very near the spot on which Jacob reared his pillar of commemoration. Throughout the Christian era there has been no difference in the tradition of Jews, Christians and Mahommedans, by all of whom Rachel's Tomb is sacredly revered. The present building, of course, is not the tower or mound of stones with which Jacob marked the spot. It cannot date further back than the twelfth century. It is a square building of rough stones, the walls of which are about twenty-three feet in length, and about twenty feet high, with a dome at one end, which rises above the flat roof of the rest of the edifice. Originally there seem to have been arches in each wall. All over the walls are seen the names of children who have wished to leave a record of their visit to the spot.

There is but one difficulty connected with the place of Rachel's Tomb, namely, that it is said (1 Sam. x : 2) to have been in "the border of Benjamin," which would require it to be at some distance to the north of Jerusalem, instead of nearly five miles to the south. On the other hand Jacob says, "when I came from Padan, Rachel died by me in the land of Canaan in the way, when there was but a little way to come to Ephrath; and I buried her in the way of Ephrath; the same is Bethlehem" (Gen. xlviii : 7). Dr.

Thomson explains the apparent discrepancy as follows: "It seems to me that instead of running northward, and thereby throwing a large part of the site of Jerusalem into the tribe of Judah instead of Benjamin, the boundary line appears to have made a deep bend southward, so as to include Rachel's Tomb, which Samuel says was 'in the border of Benjamin.' The border, it is true, must have returned sharply from the tomb to the northwest, forming a kind of loop made for the special purpose of including the sepulchre within the tribe of Benjamin. Nor is it difficult to understand and appreciate the motive which led to this unique curve in the boundary. The Benjaminites would naturally desire to possess the spot where the father of their tribe was born, as the soul of his mother was departing, and whose solitary sepulchre commemorates the affecting incidents of that sad calamity."

It is touching to remember that, though Jacob piously did honor to the wife for whom he had waited fourteen years, he was not buried by her side. In the near prospect of death his heart turned tenderly to the blear-eyed Leah (Gen. xxix : 17), whom he had not desired for his wife, and to whom he had perhaps not shown too much love in the early years of their marriage. When the time came for the aged patriarch to be gathered to his fathers, it was not by the side of Rachel that he chose to be laid, his solemn and affecting charge being, "Bury me with my fathers in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron, the Hittite, for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah"

(Gen. xlix : 29–31). Even in those days of polygamy something in human nature testified to the true nature of marriage, the exclusive union of one man with one woman "according to God's holy ordinance" at the creation; and though Jacob had had Rachel to wife as well as Leah, yet at the last his heart turned to the wife of his youth.

CHAPTER III.

BETHLEHEM.

If any place on earth ought to be sacred to the hearts of men, that place is Bethlehem. From that little town of Judah has gone forth a power which has affected the whole course of the world's history, and which is destined to affect the course and history of all worlds in the universe, so long as time endures. It was in that little town that "the Power of God and the Wisdom of God" assumed the veil of our humanity. It was in Bethlehem that He was born Whom prophets had foretold, and at whose coming choirs of angels sang aloud for joy, Jesus, the Christ, the Prince of Peace, the Saviour of mankind.

Bethlehem, as we have before said, is a city so ancient that there is neither record nor tradition of its origin. Of its history before and during the patriarchal period we know nothing. After the conquest of Canaan it is first mentioned in connection with the story of a sin.

Bethlehem was not a city of the priests, but it is certain that, after the conquest, some priests, or at least Levites, made their home there. The northern tribes, though always more prone to idolatrous rites than Judah and Benjamin, cherished a high regard for the priestly tribe of Levi. So it came to pass in the days when there was no king in Israel, and when every man did what was right in his own eyes, that a man named Micah

eagerly secured the services of a Levite of Bethlehem, to serve as a priest in his house and conduct his idolatrous worship (Judges xvii). Thus Jonathan, a Levite of Bethlehem, became priest of the tribe of Dan, and his descendants after him retained the same office until the kingdom of Israel was destroyed, and the people were carried into captivity (Judges xviii : 30). But for that sin of Jonathan the Levite, the idolatry of Dan might not have become fixéd and inveterate ; and perhaps the ruin of a kingdom might have been averted.

The next notice of Bethlehem is in the beautiful idyl of the Book of Ruth. In the age to which that lovely story belongs, Bethlehem was much the same as it is now. Things change slowly in eastern lands, cities hardly change at all ; and besides, the physical situation of Bethlehem would make any great change impossible. Then, as now, it was situated on a sort of triangular wedge of high rock, opening from the highlands of the west to the plains toward the east, and consisting of two continuous hills, of which the western is the higher. On the north and south the sides of the hills are exceedingly steep, but the lower hill slopes eastward to the plain. Then, as now, the sides of the hills were terraced, so as to give place for orchards of olive trees and other fruits ; and these terrace gardens yielded a rich increase to laborious cultivation. In the plains beneath, and especially to the eastward, were fields of grain and rich pasturage for flocks. From the town on the summit of the hills could be seen the valley which declines toward the shores of the Dead Sea, and beyond the sea rose the gloomy hills of Moab, purple in the distance. There came a famine over all that portion of the land ;

the orchards cast their fruit, the fields yielded but a scanty harvest, the poor suffered for bread; and Elimelech, with his wife Naomi, was driven by want to leave his native home in Bethlehem, and to seek a livelihood beyond the Salt Sea in the land of Moab. There they dwelt until the two sons of Elimelech had grown up and had married maidens of Moab; and then the father and his sons died, leaving three widows behind them unprovided for and unprotected. Naomi heard that the Lord had blessed her own people with plenty, and she resolved to go back to her native home. She did not ask nor expect her sons' wives to go with her. She hoped that they might find in Moab other husbands, and a future happier than the past had been. However, the two young women chose to go with her; but as they went—three widows on foot, and with small possessions among them—Orpah was persuaded to return. She kissed Naomi and went back, while Ruth refused her mother's urgent entreaty in words which art has wedded to the strains of an immortal melody. She said: "Entreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me." There was nothing more to say between those two, for Ruth's purpose was as immovable as a fixed star, and "when Naomi saw that she was steadfastly minded to go with her, then she left speaking unto her;" and so they came, God guiding them, to Bethlehem the House of Bread. They were still in straits for means of living. The inheritance

of Elimelech and his sons had fallen to a distant kinsman, whose duty, by the law of Moses and the custom of the time, was to take Ruth to wife. Naomi supposed the wealthy Boaz to be her next kinsman, and sent Ruth gleaning in his fields, doubtless to the eastward of the Bethlehem hills. Boaz bade his reapers treat the stranger kindly, and told them to allow her to glean after them among the sheaves, and even to let handfuls fall for her to gather. Ruth herself he told to abide with his maidens, and at their modest meals he gave her of the parched corn and vinegar which was served out for the rest. At last the harvest was followed by the winnowing of the grain in the threshing floor, and by Naomi's counsel Ruth's claim was made known, in a truly oriental fashion, to her kinsman Boaz. But he was not her nearest kinsman as she had supposed, and could not be her husband unless the nearer kinsman would renounce his right; so Boaz met the nearest kinsman at the gate of Bethlehem, the matter was publicly arranged with the consent of all parties, and Ruth, the Rose of Moab (for Ruth is near akin to our English word *Rose*), became the wife of the good-hearted but elderly man who had been kind to her in her poverty. Children blessed their union. It was not long before the women of Bethlehem said, "There is a child born to Naomi;" "and they called his name Obed; he is the father of Jesse, the father of David." Thus the Moabitish maiden became the mother of many kings, and, what is more than that, an ancestress of Jesus Christ, the King of kings and Lord of lords.

It is altogether likely that Ruth may have held Jesse, the father of David, in her arms, as Naomi held his grand-

father Obed; and if Boaz had no other children, then the father of David would inherit some considerable portion of the fields of Boaz in which Ruth went gleaning among the reapers. But if we are to believe the Talmud story that Ibzan the Bethlehemite, who judged Israel for seven years after Jephthah and who had thirty sons and thirty daughters (Judges xii), was none other than Boaz, the husband of Ruth, the portion of Jesse could not be a large one. Jesse appears, however, to have been a man of some substance, or he would hardly have been numbered among the elders of Bethlehem (Sam. xvi: 1–5). Besides, David seems to have given some land in the vicinity of Bethlehem to Chimham, the son of Barzillai, which was afterward known as "the Habitation of Chimham" (2 Sam. xix: 37, 38; Jer. xli: 17), and if he did, it was probably a part of his inheritance from Jesse. Moreover, Jesse is always mentioned with a certain marked respect, as if descent from him were a distinction. David is constantly spoken of as "the son of Jesse," and even the Saviour is called the "Root of Jesse," and "a Rod out of the stock of Jesse" (Isa. xi: 1–10).

When the Spirit of the Lord had deserted the unhappy Saul, the Prophet Samuel was sent to Bethlehem to anoint a king for Israel. At a sacrificial feast, at which the elders were present, and to which Jesse was particularly invited, seven of his sons were successively rejected; but when David, the youngest of all, was brought in, the prophet beheld in him the "man after God's own heart," who should reign over God's people (1 Sam. xvi). Still, the lad, though designated to so high an office, continued to keep his father's flock in the Plains of Bethlehem,

tending his teeming ewes, perhaps, in the same field where the shepherds long afterward heard the glad tidings of the birth of David's greater Son, the Christ (1 Sam. xvii : 15 ; Psalms, lxxviii : 70, 71). When he became a member of Saul's household, he still returned to share in the family feasts of his father's house (1 Sam. xx : 6), and some of his bravest companions and fellow soldiers, of later times, were Bethlehemites, as the three brothers, Joab and Abishai and the unfortunate Asahel, "light of foot as a wild roe," whom they buried "in the sepulchre of his father, which was at Bethlehem" (2 Sam. ii : 18, 32). When David had become a war-worn outlaw under the persecution of Saul, and when he at last succeeded to the throne of a kingdom which was overrun by its enemies, he seems often to have recalled the peaceful days and simple pleasures of his early years. The Psalms are full of references to the occupations of his youth, and the twenty-third psalm, which has given hope and comfort to many thousands of hearts, is a pastoral lyric of the flock and the wilderness. When he was in hiding near the Cave of Adullam, Bethlehem was occupied by the Philistines; and one day, suffering from thirst, he incautiously said in the hearing of three of his mighty men, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Forthwith, the three heroes made their way to Bethlehem, braved the hostile garrison, drew water from the well beside the gate, and brought it to their chief. But David would not drink the water which might have cost brave men's lives. He said, "Far be it from me, Lord, that I should do this! Is not this the blood of the men that went in jeopardy of their lives?" The "well of David" is still at Bethlehem.

Wells are precious things in that dry land; they are seldom forgotten, never destroyed except by enemies in war. There are two wells which claim the honor of David's name, but the claim of one of them is much stronger than that of the other. Dr. Geikie, after saying that there are five shafts sunk into the rock (although he himself saw only three), adds that "the largest of the three openings proved to be twenty-six feet deep, but it is partly filled with stones, so that the original depth cannot be known. Between two and three feet of water stood in the bottom; but the other openings, which were about twelve feet, were dry. The water in the first pit was fresh and good, like that of a spring, and it is probable that it flows from one, though most of the water seems to find some escape through the rocks. In David's time it may have risen much higher in the shaft. Situated in the only spot where 'a gate' could have been built—the north end of the town, which alone joins the country without an intervening valley—this well seems fairly entitled to be regarded as that from which the precious draught was brought to the shepherd king. It is, by the way, the only spring in Bethlehem, the town depending entirely on cisterns."

For a long time Bethlehem had the happiness of places that have no history. For centuries we hear nothing of it whatever. Rehoboam fortified it and so made it liable to military attack (2 Chron. xi : 6). Many of its inhabitants must have been carried into captivity at Babylon, since we read that not less than one hundred and twenty-three Bethlehemites, by which we are to understand heads of families, returned from captivity with Zerubbabel (Ezra ii : 21). Yet Bethlehem, though not famous,

was not forgotten; it was a city of prophecy. It was not great in the history of Israel, but it was to be illustrious among the cities of the world. So said the Prophet Micah: "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah v : 2).

At a little distance from Bethlehem is Migdal Eder, "the Tower of Eder" (Gen. xxxv : 21), or "the tower of the flock" (Mic. iv : 8; v : 2), from which the shepherds watched for enemies by whom their flocks might be assailed. Its place is now occupied by a neglected chapel, called "the Angel to the Shepherds." It consists only of a rude crypt or cave in a grove of olive trees; but why it should be so neglected is difficult to guess, since by unvarying tradition it is the spot at which the shepherds on the Plain of Bethlehem heard the angelic proclamation of the good tidings of the birth of Christ.

During the governorship of Cyrenius (Quirinus) over the province of Syria, Joseph and the Blessed Virgin had been required by an edict of the Emperor Augustus Cæsar to go to the place to which by descent they belonged, to be enrolled in a general census. Nazareth was within the limits of that province, and it may have been a concession or courtesy which arranged that persons belonging by birth or descent to the kingdom of Herod should be enrolled in his dominions. Be that as it may, toward the middle of winter the holy pair went down from Nazareth to Bethlehem, a distance of eighty miles, to the city of their forefathers.

Joseph was undoubtedly of the line of David, and

both the genealogies of our Lord, which are given in the Gospels, are genealogies of Joseph. That Mary also was of the royal race is clearly implied in the New Testament (Luke i : 32 ; Acts ii : 30 ; xiii : 23 ; Rom. i : 3). Thus Mary and Joseph were at least distantly related, and it has been conjectured that they may have been cousins, so that the genealogy of Joseph may really be the genealogy of Mary likewise. The sacred care with which the Jews have always kept the record of their genealogies has not only been of interest, but has been of great historical value. A few years since a Jew of New York, resenting the social ostracism of his people, asserted in the public press that he could trace his descent in a direct line from King David, and also from Aaron, the brother of Moses. It may well be, then, that Joseph, knowing that the Child to be born was of the line of David, and cherishing the hope that He might prove to be the long-expected Messiah, chose to be enrolled at Bethlehem, where the Messiah was to be born, rather than at Nazareth.

Humbly enough, nevertheless, we may be sure, Joseph and Mary approached the city of their fathers ; and when they came there, they discovered that the khan or caravanserai, which St. Luke calls "the inn," was already full of guests. The inn, at best, would be a poor place of abode. It would simply be a square building of one story, consisting of little rooms, or cells, surrounding a court-yard, in which the cattle were sheltered. These rooms, or cells, would be entirely closed on three sides, and entirely open on the side facing the court. The flooring would be raised somewhat above the court, but they would be quite unfurnished, and absolutely without

privacy. Their occupants would be left without attendance; they must draw their own water and prepare their own provisions, and might rest on such mats or carpets as they brought with them.

Even such poor entertainment was denied the parents of Christ; "there was no room for them in the inn" (Luke ii: 7). It is not unusual, in many parts of Palestine, for caves to be used as stables; indeed, there are khans which are simply caves; and nothing is more common than for families to occupy a room or rooms immediately adjoining a stable. In some such cave-stable, according to the universal tradition of Christendom, Joseph and Mary were obliged to take refuge. St. Justin, the martyr, born at Shechem and one of the earliest of Christian fathers, says that Jesus was born in a cave at Bethlehem; and the saintly Jerome, moved by a deep spirit of piety, spent many years of his long life of learned usefulness (from A. D. 386 to 420) at Bethlehem and in a cave near that of the Nativity.

If the record of the birth of Christ given by St. Luke is brief and simple, not such are the stories with which popular imagination soon decked the wondrous tale. The apocryphal gospels are full of strange marvels. One of these early tales it may be worth while to give entire. It is as follows:

"It chanced, as Mary and Joseph were going up toward Bethlehem, that the time came when Jesus should be born; and Mary said to Joseph, 'Take me down from the ass;' and he took her down and said to her, 'Where shall I take thee, for there is no inn here?' Then he found a cave near the grave of Rachel, the wife of the Patriarch Jacob, the mother of Joseph and Benjamin,

and light never entered the cave, but it was always filled with darkness. And the sun was then just going down. Into this cave he led her, and left his two sons beside her, and went out toward Bethlehem to seek help. But when Mary entered the cave it was presently filled with light, and beams, as if from the sun, shone around; and so it continued, day and night, while she remained there. In this cave the Child was born, and the angels were round Him at His birth, and worshiped the New Born, and said, 'Glory to God in the highest, and peace on earth, and good-will to men.'

"Meanwhile, Joseph was wandering about, seeking help; and when he looked up to heaven, he saw that the pole of the heavens stood still, and the birds of the air stopped in the midst of their flight, and the sky was darkened. And looking on the earth he saw a dish full of food prepared, and workmen resting round it, with their hands on the dish, to eat; and those who were stretching out their hands did not take any food; and those who were lifting their hands to their mouths did not do so; but the faces of all were turned upward. And he saw sheep which were being driven along, and the sheep stood still; and the shepherd lifted his hand to strike them, but his hand remained uplifted. And he came to a spring, and saw the goats with their mouths touching the water; but they did not drink; they were under a spell; for all things at that moment were turned from their course." (Protevangelium C. 17–20.)

Long ages afterward, devout imagination loved to dream that physical nature recognized the time of Christ's birth every year. Thus Shakespeare says:

"Some say that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome; then no planets strike;
No fairy takes, nor witch hath power to charm;
So hallow'd and so gracious is the time."

On Christmas eve, in the olden time, it was believed that for an hour the bees awoke from their winter sleep and hummed their hymn of praise; that the cattle at midnight knelt in their stalls; and that the sheep in their folds formed a procession in honor of the birth of Christ. These pretty fancies were unfounded, but at least they were poetical, and they were certainly devout. Only tender hearts, musing that such things ought to be, could have come to dream that they must be, and so at last to believe that they actually happened. And yet the simple story of St. Luke is more majestic than these pretty dreams.

On the eighth day after his birth, the young child was circumcised according to the law of Moses. St. Luke is content to mention the fact without comment; and we need not dwell upon it further than to say that by his circumcision he was acknowledged to have been "made under the law," as the apostle says (Gal. iv : 4). It was at his circumcision that, according to the usual custom of the time, he received the name which he was to wear and to adorn throughout his earthly life. It was then that "his name was called JESUS, which was so called of the angel before He was conceived in the womb" (Luke ii : 21). Jesus is a Greek form of the Hebrew name *Hoshea*, which means *Salvation*, or of *Joshua*, which signifies *Whose salvation is Jehovah*. It is a common name in the Old Testa-

ment, and it was hardly less common in the time of Christ. Josephus alone mentions no less than twelve persons of that name, and we find it several times in the New Testament. The full name of the robber who was preferred to the Saviour (Matt. xxvii : 16) was probably *Jesus Barabbas ;* in Luke iii : 29 we find the same name in the form of *Jose ;* in Acts xiii : 6 we read of a Jew called *Bar-Jesus*, and in Col. iv : 11, of *Jesus Justus.* In Acts vii : 45, and Heb. iv : 8, the Joshua of the Old Testament is mentioned by the Greek equivalent, Jesus. By its historical association with the victorious commander, Joshua, Jesus was a fit name to be borne by the Saviour of the world ; and probably it was none the less fit, because it was too common to attract attention. To many millions of men it has come to be the sweetest and most precious of all names, giving strength to the weary, hope to the faint-hearted, and faith to the faltering. It is the name by which men and women have lived lives of holy heroism, and which countless thousands have fondly breathed with their last breath. So it will be while time shall last, and in the world to come it will still be the alpha and the omega, the first and last and tenderest of all the names in heaven.

After the circumcision the parents of Jesus still tarried at Bethlehem ; and on the fortieth day after His birth, the Blessed Virgin went, according to the law, to celebrate her purification. The offering of a woman after child-birth was required to be a lamb of the first year for a burnt offering, and a turtle dove or a pigeon for a sin offering, but those who were not wealthy might bring two turtle doves or two young pigeons and not a lamb (Lev. xii : 1–8). A money offering was also required

when the child was the first-born of his mother (Num. xviii : 16). Joseph and Mary brought the offering of the poor (Luke ii : 22–24).

We shall not here describe the Temple to which they went, and there was no protracted ceremony which requires description. But an incident occurred as they were entering the Temple which cannot be omitted. As they passed into the courts of the sanctuary, they were met by an old man of Jerusalem, called Simeon, who was gifted with unusual spiritual privileges. Holy and devout in life, he was one of those who waited for the coming of the Christ; and in some way it had been revealed to him that he should not die until he had seen Christ. Moved by a spiritual intuition he entered the Temple just as Joseph and Mary had arrived, and instantly the old man knew that he was in the presence of his Lord. Taking the young Child in his arms, he exclaimed (Luke ii : 29–32):

"Lord, now lettest thou thy servant depart in peace, according to thy word;
For mine eyes have seen thy salvation,
Which Thou hast prepared before the face of all people;
A Light to lighten the gentiles, and the glory of thy people Israel."

Having seen the Saviour, Simeon sang his *Nunc dimittis* with a glad and thankful heart; and we perceive that, even under the law, he had a heart prepared for a Saviour of the whole world, when we find him praising God, not only for the coming glory of Israel, but also for a light that was to lighten the gentiles. Simeon shared the spirit of the prophet who had said, "The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them

Bethlehem.

Oriental in revenge, a Roman in allegiance and policy. His rule was maintained only by the authority of Rome, and his personal safety was secured only by the presence of his mercenary guards. In a conspiracy, not long before the birth of Christ, thousands of the Pharisees had been ruthlessly slaughtered, and the streets of Jerusalem had run with blood. Old, savage, suspicious, Herod well knew that the advent of a rightful heir of David would be hailed with joy by the Jews. No one knew better than the crafty Idumean that under the guise of outward submission there lay a seething mass of outraged nationality and bitter hatred of himself.

We may conceive the tumult of excitement which would be raised both in the people and in Herod by the sudden arrival in Jerusalem of "Wise Men," or Magian astrologers, from the East, saying that they had seen the star of a King of the Jews, and had come to pay their homage to him. From what part of the further East these mysterious persons came is not known. They may have been Parsees—that is, Persian followers of Zoroaster—or they may have come from Babylon, where astrology was a sacred profession, without which no important public business could be undertaken. At Babylon the Magians were divided into recognized classes (Dan. ii : 2 ; iv : 7), under a chief who was known as the Rab-Mag (Jer. xxxix : 3). That the Wise Men of St. Matthew's Gospel came from Babylon, however, is a mere conjecture, like other beautiful and fanciful conjectures and traditions which have been gathered in great numbers round their story. The Prophet Isaiah said of the Messiah, "The gentiles shall come to thy light, and kings to the brightness of thy rising;" therefore it has been

supposed that these Wise Men were persons of royal dignity in their own lands; and the gifts which they brought to offer to the new-born King of Israel have been supposed to be the presents which the Psalmist said should be brought by the Kings of Tarshish and the Isles of Sheba and Seba (Psalms lxxii : 10). An early tradition counted no less than twelve of these royal Wise Men, but in later centuries the number was reduced to three, whose names, extraction and personal appearance the Venerable Bede has told with much particularity. Melchior, according to Bede, was an aged man of the race of Shem, with gray hair and a flowing white beard; Caspar, of the race of Ham, was a ruddy and beardless youth; Balthasar, a son of Japhet, was of middle age, noble in bearing and swarthy of countenance. In their persons, therefore, these three represented all the descendants of Noah and all the ages of human life. Their gifts were symbolic of the dignity of him whom they approached. Melchior gave gold as if in tribute to a king; Caspar offered incense to the Son of God; Balthasar brought myrrh for the burial of the Lamb.

From very early times it was believed that the position of the stars at the moment of a man's birth affected the whole course of his life, and so gave a prediction of the fortunes that should attend him. This belief was by no means confined to the heathen; the Jews also shared it; the Talmud says, "The planets give wisdom and riches; the life and portion of children hang not on righteousness, but on their star." The study of astrology was so esteemed as to become peculiarly the study of the rabbis; "the calculation of the stars," says *Pirke Aboth*, "is the joy of the rabbi." The same superstition lingered long

in Christendom. Even our own Shakespeare alludes to it in comparatively recent times. Thus:

> "When beggars die there are no comets seen;
> The heavens themselves blaze forth the death of princes."
> —*Jul. Cæsar*, 11 : 2.

And again:

> "Comets portending chance of time and states,
> Brandish your crystal tresses in the sky,
> And with them scourge the bad revolting stars
> That have consented unto Henry's death."—*Henry VI*, 1 : 1.

The prophecies of the Messiah were often connected with the mention of stars and heavenly light, as in the sublime prediction of Balaam, "I shall see Him, but not now: I shall behold Him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel; out of Jacob shall come He that is to have dominion" (Num. xxiv : 17–19). By the rabbis it was said that when the Christ should appear a star should rise in the east, shining in great brightness, and having seven other stars fighting against it on every side. One hundred and thirty years after Christ an unfortunate impostor, who professed to be Christ, took to himself the name of Bar-Cochba, or Son of a Star; so closely was the idea of starry influences and revelations connected with the Messianic hopes of the Jews. Moreover, there are good reasons for believing that about that very time of our Saviour's birth, there actually were conjunctions of the planets which were so unusual and so remarkable that they must have attracted great attention among all astrologers. Archdeacon Farrar says: "On December 27, 1603, there occurred a conjunction of the two largest superior planets, Saturn and Jupiter, in the zodiacal line of the fishes, in the watery trigon. In the following spring they

were joined in the fiery trigon by Mars, and in September, 1604, there appeared in the foot of Ophiuchus, and between Mars and Saturn, a new star of the first magnitude, which, after shining for a whole year, gradually waned in March, 1606, and finally disappeared. Brunowski, the pupil of Kepler, who first noticed it, describes it as sparkling with an interchange of colors, like a diamond, and as not being in any way nebulous or offering any analogy to a comet. These remarkable phenomena attracted the attention of the great Kepler, who, from his acquaintance with astrology, knew the immense importance which such a conjunction would have had in the eyes of the Magi, and wished to discover whether any such conjunction had taken place about the period of our Lord's birth. Now, there is a conjunction of Jupiter and Saturn in the same trigon about every twenty years; but in every two hundred years they pass into another trigon, and are not conjoined in the same trigon again—after passing through the entire zodiac—till after the lapse of 794 years, 4 months and 19 days. By calculating backward, Kepler discovered that the same conjunction of Jupiter and Saturn, in Pisces, had happened no less than three times in the year of Rome 747, and that the planet Mars had joined them in the spring of 748; and the general fact that there was such a combination at this period has been verified by a number of independent investigators, and does not seem to admit of a denial.

"The appearance and disappearance of new stars is a phenomenon by no means so rare as to admit of any possible doubt. We should have strong and strange confirmation of our main fact in St. Matthew's narrative,

if any reliance could be placed on the assertion that, in the astronomical tables of the Chinese, a record has been preserved that a new star did appear at this very epoch."

At the East such a phenomenon would surely receive a Messianic interpretation, for at the East, as we learn from Tacitus and Suetonius, there existed an ancient and immovable conviction that a new empire was fated to arise, having its beginning in Judea, and ultimately destined to overspread the world. We may imagine, then, the consternation of Herod, and the excitement of the Jews, when the mysterious strangers came asking, "Where is He that is born King of the Jews? For we have seen His Star in the east and have come to worship Him" (Matt. ii : 2). In answer to Herod the priests and scribes unhesitatingly affirmed that the Christ, whose star the Wise Men had undoubtedly seen, was to be born in Bethlehem, according to the saying of the prophet (Micah v : 2). Herod thereupon made close inquiry of the Wise Men, of the precise time at which the star had been first seen, and dismissed them to Bethlehem to search for the new-born and dangerous Child, saying that he also desired to do Him honor. The Wise Men departed from Jerusalem. The way to Bethlehem was not long; and as they went their hearts were gladdened at the sight of the prophetic star rising before them and preceding them until it rested over the house (probably not the cave stable of the Nativity) where the young Child now was. There they paid Him their adoration and presented their symbolic gifts; but on receiving an angelic warning, they did not return to Herod, but departed to their distant country by another way (Matt. ii : 3–12). Joseph also received a heavenly warning to

escape from Bethlehem, and so to save the Holy Child from Herod's vengeance, and at once, in haste, without an hour's delay, he quitted Bethlehem by night, and set out for the distant land of Egypt (Matt. ii : 13, 14).

When the savage monarch saw that he had been outwitted by the Wise Men, he made short work of it. Sending out his soldiers, he caused every child of two years old or less, in Bethlehem and its neighborhood, to be put to death, so as to be quite sure that the Child announced by the Star of the East should not escape. Ages before, the prophet had foretold the lamentations of the mothers of Bethlehem over their slaughtered infants. In poetic language he represented their wailing to have been heard in a village of Ramah, which no longer exists, but which then stood near Rachel's tomb, and Rachel herself to have taken up the cry of lamentation for her murdered little ones. That is the meaning of the prophecy, "In Ramah was a voice heard, lamentation and bitter weeping; Rachel, weeping for her children, refused to be comforted for her children, because they are not" (Jer. xxxi : 15; Matt. ii : 18). It takes nothing from the application of this prophecy that it referred at first to the carrying away of Israel into the captivity; but it adds something to its pathos to remember that the Jews constantly thought of Rachel as continuing in her grave to weep at the sorrows of her descendants. Thus the Talmud says, "When the children of Israel were driven in chains to Babylon by the soldiers of Nebuchadnezzar, their road led past the tomb of our mother Rachel; and as they came near the tomb they heard cries and bitter weeping. It was the voice of Rachel." But while the mothers of Bethlehem were weeping over their children, Joseph and

Mary were bearing the Child of Promise to a place of safety in a strange land.

The pilgrim who visits Bethlehem now, sees much such a city as that in which the Lord was born. It has about eight thousand inhabitants, most of whom are Christians, the Mohammedans having been driven out in a riot in 1831, and their quarter of the town having been destroyed in 1834 by the order of Ibrahim Pasha. The chief industry of the inhabitants of Bethlehem is the manufacture of mother-of-pearl and olive-wood crosses, chaplets and rosaries, such as pilgrims from all lands love to bear away with them from Bethlehem. The beauty of the women is renowned, and their virtue is as celebrated as their beauty.

The female dress of the women of Bethlehem is peculiar. As Dr. Geikie says, "Maidens wear a light frame upon the head, covered with a long white linen or cotton veil which falls over the shoulders to the elbows. They have ear-rings; and over the front of the head, showing some of the hair below it and just under the veil, is a diadem of silver or silver-gilt with a band of ornaments of the same material loosely fastened to it at both ends. Their black hair hangs on their shoulders in heavy plaits just seen beneath the veil, which always leaves the face exposed, for are they not Christians? Their chief, or indeed it may be their only, garment is a long blue or striped gown, generally of cotton, loosely tied at the waist, with open sleeves hanging down to the knee like those of a surplice. Its front above the waist is always set off more or less with red, yellow or green patches of cloth, embroidered to the wearer's taste. Over this gown, however, the well-to-do are fond of wearing a bright red

short-sleeved jacket, reaching in some cases to the knees. Matrons have a somewhat different head-dress, the veil resting on the top of a round brimless felt hat much like that of a Greek priest, and having its front ornamented in most cases with coins. All their earrings and strings of coins glitter round their necks, hanging at times down to the breast. The whole fortune of a maiden or matron alike is often sewed on a head-dress, or hung round her neck, and not a few women have been murdered in past days for the sake of the wealth thus changed, in the strictest sense, into vanity. The men, though Christians, generally wear the turban; not a few however having only the red Turkish fez; a striped, wide-sleeved dressing-gown of bright-colored cotton being thrown over the white or colored under-shirt."

The houses of Bethlehem are flat-roofed of course, and are built of yellow stone. The filth in the streets is as repulsive as in other eastern cities. Water indeed is almost a luxury, for the only supply is obtained from cisterns. If David's well at the gate was a spring, as we have reason to believe, it has either ceased to flow freely or the stream escapes through the rock underground. The terraced orchards and gardens still hang on the steep sides of the hills on which Bethlehem stands; the neighboring plains are still plains of shepherds, who watch their flocks by night as of old, wrapped in their sheepskin coats; in the eastward plain are still the lands that once belonged to Boaz and Jesse; and beyond the shimmering waters of the Dead Sea still rise the frowning purple mountains of Moab.

But to Christian eyes the great Church of St. Mary, which marks the place of Christ's nativity, surpasses all

else. It is a grand building, grand and simple; grand because of the simplicity which attests its antiquity, surrounded by fortress-like convents of Greek, Latin and Armenian Christians, who beside the cradle of their Lord exhibit the spectacle of their divisions. This venerable building appears to be the very church reared by the Emperor Constantine in 330. In 1010 it is said to have miraculously escaped destruction by the Moslems, so that the Franks, whose aid had been invoked by the Christians of Bethlehem, found on going to their succor that the church was all uninjured. On Christmas day, 1101, Baldwin was crowned King of Jerusalem in this same church, and in 1110 Bethlehem was made an episcopal see with this church as its cathedral. After many repairs and restorations it remains substantially the same edifice, and is therefore one of the very oldest monuments of Christian architecture in the world. It is now in the joint possession of the Greeks, Latins and Armenians. The Greek baptismal font has a touching inscription: "A Memorial before God, for the Forgiveness of those whom the Lord Knows." Under the church is the cave of the Nativity. Its dimensions are forty by sixteen feet; its height is only ten feet. It is lighted by huge candles standing in enormous candlesticks. Within the cave is the Shrine of the Nativity, lighted, day and night, by fifteen lamps; and in the centre of its floor a single silver star bears the inscription, "Hic de Virgine Maria Jesus Christus Natus est"—"*Here of the Virgin Mary Jesus Christ was born!*"

CHAPTER IV.

THE FLIGHT INTO EGYPT.

Of the particulars of the flight of the Holy Family from Bethlehem to Egypt, in their haste to escape the murderous scheme of Herod, we have no account in the gospels; yet we know its direction, and it is possible to imagine some of its incidents and to trace its course.

Their journey must of course have been to the southward, and their first halt would be made at the ancient city of Hebron which is about seventeen miles southeast of Jerusalem and only twelve miles from Bethlehem. This would be their most direct route, and besides it would bring them to the home of their kinsfolk, of the family of Zachariah and Elizabeth. It is extremely probable that Hebron was the usual home of Zachariah, for it was a city of the priests and was in "the hill country of Judah," Hebron being 3500 feet above the level of the sea. There or at Juttah, which is five or six miles to the southeast of Hebron, the family of the Baptist lived; and if at Hebron, then the greatest of the Prophets, and the Christ of whom he was the forerunner, probably met as infants of two years old or less at this time. We may willingly assume that they met at Hebron, for Hebron is one of the most interesting and important places in sacred history. It is one of the most ancient cities in the whole world. We learn (Num. xiii : 22) that

it was built seven years earlier than Zoan in Egypt, a city which has for ages lain in ruins, and which is even now yielding to the search of scientific men many strong confirmations of the historic truth of certain parts of the sacred record. When we first hear of Hebron it was a chief city of the great nation or confederation of the Hittites, or children of Heth. At the time when God promised (Gen. xv : 20) to give the land to the seed of Abraham, the Hittites were a great power, having one capital at Kadesh, another called Carchemish on the Euphrates, and a third at Hebron. At the time of the birth of Moses they were defeated by Thothmes III. of Egypt; and Ramesis II., who was the Pharaoh of the oppression, is said in an ancient monument to "have broken the back of the Hittites for ever and ever." When Abraham went into the land of the children of Heth, they were still in undisputed possession, and the father of the people which was to possess it after them was obliged to purchase from them a place in which to bury his dead. Hebron was then called Mamre (Gen. xiii : 18), and also Kirjath-Arba (Gen. xxiii : 2), or the city of Arba (Josh. xxi : 11), from Arba, father of Anak, by whom it may have been founded. Thither Abraham went (Gen. xiii : 18), and there he sojourned as a stranger for many years; there he received the promise of the birth of Isaac (Gen. xviii : 1–10); there, too, he lost his wife Sarah (Gen. xxiii : 2); and it was for the burial of Sarah that he was obliged to purchase the cave of Machpelah. The story of that transaction (Gen. xxiii : 3–20) is thoroughly oriental, full of the ceremonious formalities which are still deemed necessary in all transactions at the East. The mourning of the East admits of no privacy, and as Abra-

ham was a sheikh of consequence, his mourning was sure to be interrupted by many visits of condolence. But the climate forbade delay in preparing for the burial of his dead, and he proceeded with all ceremony to negotiate with the Hittites for the purchase of a sepulchre. He stood up before them, and as a stranger who had no claims upon them he asked of them to give him a place of burial. With all their kindly compassion the Hittites had a keen eye to business and doubtless saw here an opportunity for a good bargain, but they could not think of putting it in that way to Abraham. Affecting the noblest generosity and using the most flattering terms of courtesy, they bade him choose among all their sepulchres; the mighty prince had only to make his choice, no one would refuse him. Abraham acknowledged their courtesy by standing up and bowing himself before them, but he knew perfectly well that their offer meant nothing more than that they were ready to sell him a tomb at a good round price. To come somewhat closer to the point, custom next required that some one should act as a middle-man in the purchase proposed; and Abraham begged the good offices of his visitors in conducting the negotiation with the owner of the cave which he desired to secure. To that end he communed with them, saying, "If it be your mind that I should bury my dead out of sight, hear me and intreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it to me, for a possession of a burying-place amongst you." Of the talk between Ephron and the intervenors we have no account, but Ephron could not consent to appear less nobly

disinterested than all the Hittites had affected to be. "Nay, my lord," he said, in the audience of all that went in at the gate of the city, "Nay, my lord, hear me. The field give I thee, and the cave that is therein. I give it thee; in the presence of the sons of my people give I it thee; bury thy dead." This generous offer merely signified that the courteous Ephron was ready to make a bargain for the sale, and so Abraham understood him. If Ephron was so kind as to give him the field, he said, then let him take money for it, and so let Abraham bury his dead. Ephron, however, would not hear of such a thing; the land was of little value, only some four hundred shekels of silver, and what was that between Abraham and Ephron? It was probably a good high price for the property; but Abraham had now learned all that he wanted to know, namely, that Ephron would sell the field, and that his price was four hundred shekels of silver. So, without haggling, he weighed out that sum, "current money with the merchant;" and the field and the cave, and all belonging thereto, were confirmed to Abraham for a possession of a burying-place in due and legal form; that is to say, publicly in the presence of all that entered in at the gate of Hebron.

In due time the hoary patriarch was laid to rest in the same cave, by the hands of his two sons Ishmael and Isaac (Gen. xxv : 9). Many years afterward Jacob was on his way to his father Isaac at Hebron when he lost Rachel and buried her in her lonely tomb "in the way to Ephrath, which is Bethlehem" (Gen. xxxv : 19). Not much later he and his brother Esau buried Isaac beside Abraham and Sarah (Gen. xxxv : 27–29). From Hebron Jacob sent Joseph to visit his brethren at Shechem,

where they had driven their flocks for pasturage, sixty miles off (Gen. xxxvii : 14). It was from Hebron that he went down to Egypt to meet Joseph, who had so strangely become a great prince in that foreign land ; and it was to Hebron and the cave of Machpelah that Joseph brought his father's remains, with so great a company and so magnificent a funeral that the Hittites were astonished at the mourning of the Egyptians (Gen. l : 7–13).

When the time came for Israel to take possession of the land in which their fathers had dwelt as strangers, the King of Hebron entered into a fatal confederacy with other petty sovereigns against Joshua, was taken prisoner with them and was put to death. When the war of the conquest was drawing to a close, Hebron, though still held by Anakim, was given by Joshua to Caleb, the son of Jephunneh, "because that he wholly followed the Lord God of Israel" (Josh. xiv : 6–14). The gallant old man, who had been a faithful spy, and who, besides Joshua himself, was the only man of the former generation whom God permitted to enter the Promised Land, had no mind to take possession of a place from which the enemy had been already driven. Hebron was a strongly fortified city and was still held by the terrible Anakim ; but Caleb at eighty years of age had a strength of soul and body which a young man might have envied, and he asked to have the unconquered Hebron for his heritage. When it was given him, he took it and destroyed the remnant of the gigantic Anakim (Josh. xv : 13, 14).

It is difficult to understand about these giants. Possibly they were of a race of unusual stature, which tradition subsequently magnified, as national tradition is apt

to magnify the facts and events of early history. Everywhere throughout the East there are traditions of gigantic men of former ages. In the Bible we read of giants before the flood (Gen. vi : 4), and when the spies came back from searching the Promised Land, and reported that they had found giants there, it is very likely that the unwarlike multitude of fugitives from Egypt would imagine the giants of Canaan to be such monstrous giants as they had already heard of. The language of the spies would almost admit of such an interpretation; "all the people," they said, "that we saw in the land are men of great stature; and there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight" (Num. xiii : 33). But the wildest imaginations of that time were as nothing to the rabbinical tales of after times. According to them, Og the King of Bashan was an antediluvian giant of such height that the water of the flood rose only to his ankles! Og therefore survived the flood, and reappears in rabbinical history as Eliezer of Damascus, the servant of Abraham. Compared with Og, Abraham was a pigmy, since the patriarch was only about three hundred feet high; but Og was terribly afraid of his master, and on one occasion trembled so violently at a rebuke from him as to shake out one of his own teeth. The tooth however was not lost, for Abraham immediately converted it into a comfortable and commodious bedstead! Compared with Abraham, again, Moses was a dwarf, being only between thirty and forty feet high; and in a battle with Og, Moses made a prodigious leap to strike the giant, but his blow, though it proved ultimately fatal, only reached Og's ankle. These

stories are not to be rashly rejected as unworthy of credit in this unbelieving age. They are substantially confirmed by the experience of the Rabbi Jochanan, whom Dr. Thomson quotes as follows: "Once, when I was chasing a roe, it fled into a shin-bone. I ran after it and followed it for three miles, but could neither overtake it nor see any end to the bone; so I returned, and was told that this was the shin-bone of Og, King of Bashan!" In comparison with such fables, the Bible accounts, which give no measurements, are tame indeed; but if such stories were abroad among the Israelites at the time of Moses, perhaps it is not strange that a horde of fugitive slaves should have shrunk from encountering the monstrous giants of oriental imagination.

Though the lands of Hebron were given to Caleb and his children, the city itself was made a heritage of the priests of Israel (Josh. xxi : 11), and was, therefore, probably the home of Zachariah. It was also made one of the cities of refuge, to which the involuntary slayer of a man might escape from the avenger of blood (Josh. xx : 7). It was well known to the grotesque hero, Samson; and it was to a hill before Hebron, or perhaps on the road to it, that he carried off the gates of Gaza (Judges xvi : 3).

Later on, Hebron was a favorite haunt of David during his persecution by Saul (1 Sam. xxx : 31). Here he was among his own people of the tribe of Judah, and many whom he had conciliated by gifts and favors (1 Sam. xxx : 26–31). It was here that Abner, coming to make terms with him, was treacherously murdered by Joab (2 Sam. iii : 17–27). Here David was anointed king over Judah and lived as king of Judah for seven

and a half peaceful years (2 Sam. ii : 4–11). Here many of his children were born (2 Sam. iii : 2–5), and here doubtless many of his psalms were written, especially that glorious psalm of kingly triumph, the eighteenth. Here, too, after the death of Saul, he was anointed king over united Israel (2 Sam. v : 3 ; 1 Chron. xi : 1–3) ; but Hebron was at last to have sorrowful association for David, for it was at Hebron that Absalom raised the standard of unfilial révolt (2 Sam. xv : 7–10).

Since the time of David, Hebron has had the checkered history of all the cities of that marvellous land. It was fortified by Rehoboam (2 Chron. xi : 10); and, as in the case of Bethlehem and other cities which he sought to defend, its fortifications invited attack. After the captivity, it was rebuilt. It was subsequently taken by the Idumeans, but was recaptured by Judas Maccabeus. From that time on it was in peace until the great revolt in the reign of Vespasian, when it was burnt to ashes. In the eighth century of the Christian era it had been rebuilt, and was known as the Castle of Abraham. In the crusades it was taken by the Christians, and became the see of a bishop, with a church which is now a mosque. In 1834, during a revolt against Ibrahim Pasha, the insurgents, being defeated at Solomon's Pools a few miles south of Jerusalem, took refuge in Hebron, and the hapless city was forthwith stormed and sacked.

Hebron is now called by the Moslems *El Khalil*, or, The Friend, in honor of Abraham, "the friend of God" (James ii : 23). It has a population of 17,000 or 18,000. As of old, it is surrounded by vineyards. In ancient times the grapes were perhaps mostly red, at present they are mostly white. They yield good wine ; and the

juice, when boiled down to one-third of its bulk, becomes a syrup, which in Scripture is called honey. The honey, *dibash*, which Jacob sent down, among his other presents, to his unknown son in Egypt (Gen. xliii : 11) was very likely not the honey of bees, but some of the *dibs*, or grape syrup, which is still made at Hebron ; and diluted with water it would make a refreshing drink in the hot summer of Egypt. Part of Hebron is called *Esh-colah*, and a small stream in the neighborhood is called *Wady Esh-col;* but this can hardly be the Esh-col from which the spies of Moses carried their wonderful specimens of the fruitfulness of the promised land (Num. xiii : 23, 24). The name most likely comes from Esh-col, the brother of Mamre ; and as Mamre undoubtedly gave his own name to Hebron, it is plausibly suggested that his brother Esh-col may have given his name likewise to a neighboring spot (Gen. xiv : 13, 24 ; xiii : 14). A mile from the city, in front of the Russian hospice, stands an ancient tree, which is called Abraham's Oak, and is said to be the veritable oak, or terebinth (otherwise rendered "the plain"), of Mamre, besides which Abraham had his dwelling for so many years. The tree is a noble one, and must be centuries old ; but the acorn from which it grew did not fall for many centuries after Abraham was laid in the cave of Machpelah. Some years ago a branch of this oak, or terebinth, fell ; and the wood was used in making rosaries, crosses and the like, for sale to pilgrims. Of course it was soon consumed, as these souvenirs or mementos were in great demand. No other branch has fallen since that time, and yet strange to say the traveller will have no difficulty in procuring any number of articles made from the genuine wood of Abraham's Oak,

and at very reasonable rates! Near by Hebron is a village called the Village of the Virgin, where the Holy Family is said to have halted on the journey to Egypt.

Within the city there is considerable trade and some manufacture, principally of colored glass ornaments and leathern water-bottles, which find a ready sale to caravans passing through Hebron on their way to and from Egypt. The houses are of stone, and as they rise one above another on the slopes of the hill they present a striking and noble appearance. The impression is changed, however, when the traveller enters the city; for then he finds himself in the midst of unspeakable filth. There is no drainage and no pavement; and the streets, as they are called only by courtesy, are perennial dunghills. Many of them are arched like tunnels, with dwellings above them, which are approached through the shops below. The shops are horrid dens of darkness, where the merchants sit cross-legged behind counters which are simply stone walls of several feet in thickness. The people are renowned for an excessive politeness which makes the purchase of the smallest article consume almost as much time as Abraham's purchase from Ephron long ago.

The greatest attraction of Hebron is the fact that it contains the tomb of the three patriarchs, and that there is no question of its true site. The cave of Machpelah is enclosed and covered by a great mosque which the Moslems hold to be of such extraordinary sacredness that they permit no Jewish or Christian foot to enter its precincts. During the present century only a few persons of royal rank have been permitted by special firman from the Sultan to do so; and among them was the Prince of Wales, attended fortunately by Dean Stanley from

whom an account of part of their visit is taken. "In a recess on the right," says the Dean, "is the shrine of Abraham, on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter, as being that of a woman." After some hesitation, and not without a prayer to the patriarch for the permission to enter, the shrine of Abraham was thrown open. "The chamber," continues the Dean, "is cased in marble. The tomb consists of a coffin-like structure, built up of plastered stone or marble and hung with three carpets, green, embroidered with gold. They are said to have been presented by Mohammed II., Selim I., and the late Sultan, Abd el Mejid. Within the area of the mosque or church were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, and the gates are grated, not with silver, but iron bars. To Rebekah's tomb the same decorous rule of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac, we were entreated not to enter; and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, we were answered that the difference lay in the character of the two patriarchs. Abraham was full of loving-kindness; he had withstood even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha, as conqueror of Palestine, had endeavored to enter he had been driven out by Isaac, and fell back as if thunderstruck.

"The shrines of Jacob and Leah were shown in re-

cesses similar to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. Against Leah's tomb, as seen through the iron gate, two green banners reclined, the origin and meaning of which were unknown." The gates of Jacob's tomb were opened, but nothing of special interest was observed. This is all that the visit of these distinguished pilgrims discovered to the world, and it is of little value. The tombs and shrines they saw were not the true resting-places of the patriarchs, which are in the cave beneath. The time will come, and it is probably not far off, when the whole place will be explored and fully described. In the meantime, no doubt whatever exists that the cave of Machpelah is indeed under the great mosque of Hebron, nor is there any reason to believe that the remains of those who were so long ago buried there have been removed or disturbed.

In the valley below Hebron there still remains a spot of historical interest, in the life of David, to which no reference has been made. When the unhappy Saul had fallen before the victorious Philistines on the mountain of Gilboa, the generous David had no revengeful feelings toward the children of the man by whom he had been persecuted for so many years. On the contrary he pitied them and lamented over the fate of Saul himself. But some officious sycophants thought to win the favor of the new sovereign of all Israel by treacherously murdering Saul's offspring. Two such wretched assassins, servants of Saul's son Ishbosheth, entered their master's house on pretext of ordinary business while he was resting on his bed in the heat of the day, stabbed him as he lay there and brought his head to David. But

they found no favor with the new king, who meted out to them the just reward of assassination. We are told that "David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron" (2 Sam. iv : 12). There is little doubt that the great pool which is still to be seen in the valley at the entrance to Hebron is the pool at which David, by a just and terrible example, cleared himself of all complicity in the cruel and cowardly murder.

On leaving Hebron, the Holy Family would pursue its journey southward on the caravan track to Egypt; and a day's march would bring them to the southern boundary of the promised land at Beersheba, or *Bir-es-seba*, as it is called to this day. Beersheba is a spot of ancient and venerable associations. Its name signifies "The Well of the Oath," or "The Well of the Seven," and originated in the great oath of amity which Abraham swore to King Abimelech, and also perhaps refers to the seven wells which he caused to be dug there, and typified by seven ewe lambs which he gave as a present to the king (Gen. xxi : 22–32). According to his pious custom, Abraham planted a grove at Beersheba, "and called on the Name of the Lord, the everlasting God" (Gen. xxi : 33, 34). It was into the wilderness of Beersheba that Hagar and her child were driven by the jealous cruelty of Sarah (Gen. xxi : 14); it was from Beersheba that Abraham set out on his memorable journey to offer his son Isaac as a burnt offering to God, and to Beersheba he returned again from Mount Moriah (Gen. xxii : 19). Fifty years later Isaac went to the same place and had a vision of peace, after which he built an altar and offered sacri-

Well of Beersheba.

fice to God (Gen. xxvi : 23–25); and again, another oath made to another Abimelech, after the digging of new wells, caused the old name to be renewed (Gen. xxvi : 26–33). At Beersheba, the aged Jacob halted with his company when on his way to join Joseph in Egypt; and there he too offered sacrifice, and was comforted with gracious promises (Gen. xlvi : 1–5). In after ages Beersheba became the southernmost place in the borders of Israel, as Dan was the northernmost, so that "from Dan even unto Beersheba" was a proverbial phrase, signifying the whole extent of the country (Judg. xx : 1). In the days of Samuel, Beersheba must have become a place of importance, since we find that two of his evil sons were judges there (1 Sam. viii : 2). In the time of the wicked King Ahab, when Elijah after his triumph over the priests of Baal had been driven out of the northern kingdom by the furious Jezebel, the worn-out prophet fled to Beersheba, and left his servant there while he himself went into the wilderness requesting of God that he might die (1 Kings xix : 1–4). Our version says that the prophet sat down under a juniper tree, but it ought to be a broom tree. Unfortunately, the roots of that tree have been found to make the very best quality of charcoal, and the Arabs have done their best to extirpate the broom trees by digging up their roots. Nevertheless, the broom-tree still survives; and to-day in the wilderness south of Beersheba there are many precisely like that under which the angel found the wearied prophet and ministered to his necessities, so that he slept and ate and slept and ate again, and then was sent on an errand which proved that the cause of God was not so hopeless as the prophet had supposed but was soon to be vindi-

cated in God's own time and in God's own way (1 Kings xix : 5–18). By and by the good King Jehoash took to wife as his queen a maiden of Beersheba, called Zibiah, who became the mother of the good King Joash ; a good father and a good mother being followed by a good son. What lessons there are, written all along these by-places of Scripture history ! A hundred years later, in spite of all lessons and all warning, Beersheba had become a centre of idolatry ; and thither, as to Bethel and Gilgal, pilgrims resorted even from the northern kingdom (Amos v : 4, 5 ; viii : 14). The latter history of Beersheba is unimportant ; its name is not to be found in the New Testament ; and yet it can never be uninteresting to the Christian, not only because of its early associations, but for the certainty that it must have been a station in the journey of the Infant Saviour to Egypt.

The wells of Abraham and Isaac, or two of them at least, are there, though their walls are of comparatively modern construction. Dr. Robinson says, "The larger well is twelve and a half feet in diameter and forty-four and a half feet to the surface of the water, sixteen feet of which, at the bottom, is excavated out of the solid rock. The other well lies fifty-five rods west-southwest, and is five feet in diameter and forty-two feet deep. The water in both is sweet and pure, and in great abundance. Both wells are surrounded with drinking-troughs of stone for camels and flocks, such as were doubtless used of old for the flocks which fed on the adjacent hills. The curb-stones are deeply worn by the friction of the ropes in drawing up water by the hand."

Beyond Beersheba we need not attempt to trace the footsteps of the fugitives. Two days' march through the

wilderness of Shur would bring them to the "river of Egypt" (Num. xxxiv : 5). Thence they may have gone to Migdol, "the Tower," which, for a long time, was the frontier fortress of Egypt; and thence perhaps to Tanis, or Zoan, where God had done "marvellous things" by the hand of Moses, His servant (Psalms lxxviii : 12).

The place where the Holy Family hid itself in Egypt is altogether unknown; but wherever it may have been, Joseph would have little difficulty in finding helpful friends. Egypt was full of Jews. The Jewish race had been greatly favored by Alexander the Great at his conquest of Egypt, and the result had been a large immigration of Jews into that country. In social rank Alexander had put them on a level with his own Macedonians; and although they were afterward deprived of that distinction, and even became odious to the other inhabitants, they continued to prosper, and to form a large and important element of the population. It was in Egypt that the Greek version of the Old Testament, called the Septuagint, was made by learned rabbis, probably in the time of Ptolemy Philadelphus. The Jews of Alexandria were under the control of an ethnarch, or governor, of their own race; and among themselves they formed guilds or unions of workmen belonging to different trades and occupations, each of which was bound to care for Jewish craftsmen of the same trade. Through one of these guilds Joseph, as a carpenter, would find no difficulty in obtaining employment until the time came for him to return home.

While the parents of Jesus were hiding him in Egypt from the murderous hand of Herod, Herod himself was drawing to the close of a long and cruel life. Arch-

deacon Farrar's account of Herod's end is so impressive that it may as well be given entire. He says:

"It must have been very shortly after the murder of the Innocents that Herod died. Only five days before his death he had made a frantic attempt at suicide, and had ordered the death of his eldest son Antipater. His deathbed was accompanied by circumstances of peculiar horror, and it has been asserted that he died of a loathsome disease which is hardly mentioned in history except in the case of men who have been rendered infamous by an atrocity of persecuting zeal. On his bed of intolerable anguish, in that splendid and luxurious palace which he had built for himself under the palms of Jericho, swollen with disease and scorched by thirst—ulcerated externally and glowing inwardly with 'a soft, slow fire'—surrounded by plotting sons and plundering slaves, detesting all and detested by all—longing for death as a release from his tortures, yet dreading it as the beginning of worse terrors—stung by remorse, yet still unslaked with murder—a horror to all around him, yet in his guilty conscience a worse terror to himself—devoured by the premature corruption of an anticipated grave—eaten of worms as though visibly smitten by the finger of God's wrath after seventy years of successful villainy—the wretched old man whom men had called 'the Great' lay, in savage frenzy, awaiting his last hour. As he knew that none would shed one tear for him, he determined that they should shed many for themselves, and issued an order that, under pain of death, the principal families in the kingdom and chiefs of the tribes should come to Jericho. They came; and then, shutting them in the Hippodrome, he secretly commanded his sister Salome

that at the moment of his death they should all be massacred. And so, choking as it were with blood, devising massacres in his very delirium, the soul of Herod passed forth into the night. In purple robes, with crown and sceptre and precious stones, the corpse was placed upon its splendid bier, and was accompanied with military pomp and burning incense to its grave in the Herodium, not far from the place where Christ was born."

CHAPTER V.

THE RETURN FROM EGYPT.

The news of Herod's death would soon spread into Egypt. The report of it reached Joseph by an angelic communication, and he immediately set out on his return, with the intention, as it appears, of going back to Bethlehem. Eastern people do not readily change their abode; and having been obliged to leave Nazareth on account of the enrollment at Bethlehem, it is probable that Joseph had there found sufficient employment to warrant his settling permanently in the city of his forefathers. If so, he would naturally think of returning to Bethlehem rather than to Nazareth, which was eighty miles further off. But when he reached the border of Judea he heard news which alarmed him. The tiger, Herod, had been succeeded by a true cub of his own breed. In his will he had assigned the kingdom of Judea to his son Archelaus, who had celebrated his accession, even before his father's will had been ratified at Rome, by the massacre of some three thousand of his unhappy subjects in the very temple itself. But Antipas, a less bloody son of the same father, now reigned in Galilee, and Joseph thought it prudent to turn aside from his contemplated route and to go to his old home at Nazareth. His course would now lie, not through Hebron, but through the plains of Philistia and Sharon, which line the seashore

of the Holy Land, and thence over the hills into the Plain of Esdraelon, to the north of which was Nazareth.

Little, if any, of our Saviour's life was spent in the plains which border the Mediterranean Sea. Once indeed, we know that He "came into the coasts of Tyre and Sidon" (Matt. xv : 21 ; Mark vii : 24), but we do not know that He ever visited the Plain of Philistia or the Plain of Sharon in the whole course of his ministry. The only time when he must almost certainly have passed through those most interesting parts of the Holy Land was in the return from Egypt to Nazareth. But no view of Palestine could be considered satisfactory which should omit these celebrated plains ; and we shall, therefore, here take a rapid glance at them from south to north, before proceeding to trace the more certain footsteps of the Saviour as recorded in the Gospels.

Passing the southern border, the Holy Family would enter the Plain of Philistia.

The name Philistines signifies *foreigners*, and shows that the people who bore it were not the original inhabitants of Canaan, nor even of Philistia. They are said (Amos ix : 7) to have come from Caphtor, that is, in all probability, from Crete, though there are strong reasons for believing that they must have been settled for some time in Egypt before they conquered the Avim, who formerly inhabited the villages of Philistia (Deut. ii : 23). It is singular indeed that these foreigners, who never occupied more than a small part of the country, should have given the name of Palestine to the whole of it. Such remnants of their language as have been preserved show them to have been of the race of Shem.

They were a brave and warlike people, skilled in the use of war chariots, with which the Israelites were unable to contend (Judg. i : 19). They were also devoted to commerce. Of their political constitution we know nothing; but it appears that they formed a confederacy of five districts, each having a capital town. The five cities of the Philistines were Gaza, Ashkelon, Ashdod, Gath and Ekron, besides which they had a sacred city or perhaps only a temple, called *Beth-Dagon*, or the House of Dagon (Josh. xv : 41). In the time of Abraham, Abimelech their king had his residence at Gerar, in the extreme south of Philistia (Gen. xx : 2; xxi : 32; xxvi : 1, 26). At the time of the Exodus they had become so powerful that it was out of the question for the undisciplined multitude that had gone up out of Egypt to cope with them (Exod. xiii : 17). For ages an irreconcilable feud continued between the Philistines and the Israelites, with varying fortunes to either party. At the outset Israel had a speedy triumph, for under Joshua, Ekron, Ashdod and Gaza were taken (Josh. xv : 45). The success however was only temporary, and soon afterward the Philistines were again in possession of all their cities. In the mountains the Israelites were generally successful, but on descending to the plains they were beaten by the chariots of gigantic enemies, for giants were still to be found at Gath, Ashdod and Gaza (Josh. xi : 22). So the Israelites held possession of the "hill country," and also the line of lower hills bordering on the plain, while the Philistines held the low land, and sometimes pressed Israel far within the hill country. During the period of the Judges a continual border war was carried on, with intervals of comparative peace but with frequent outbursts

of fury. In the life of Samson the Philistines had the upper hand (Judg. xiii : 1 ; xv : 11); and their crowning triumph, in capturing the ark of God, hastened the death of the judge and prophet Eli (1 Sam. iv : 17, 18). In the latter part of the reign of Saul they had pushed their advantage to the utmost, and it was after a defeat by the Philistines on Mount Gilboa, the very centre of Israel, that Saul fell upon his own sword. Under David the Philistines were at last reduced; but they continued to be troublesome even into the reign of Hezekiah (2 Kings xviii : 8).

Of the five cities of the Philistines the most southerly is Gaza, now *Ghuzzeh* or *Ghazza.* It is on the summit of a hill half a mile from the sea, the hill being about two miles in circumference and having evidently been once wholly enclosed by fortifications. At a distance it has an imposing appearance. It is a place of considerable wealth, derived from traffic with caravans; but the inhabitants live in the meanest and most sordid way. Notwithstanding its population of fifteen or twenty thousand, Gaza is emphatically a place of ruins. The existing houses have been built of the ruins of previous structures. The roofs of squalid hovels are supported by fragments of beautifully sculptured capitals piled one upon the other. Marble and granite columns in every degree of preservation are found in all quarters of the city, and in the cemetery the artist employed in making drawings for Roberts' magnificent work found a superb Corinthian capital of the purest classical taste.

Gaza is early mentioned in Holy Scripture (Gen. x : 19). It is famous in the history of Samson, who in contempt of the inhabitants carried off the gates of the town

and deposited them on a hill before Hebron (Judg. xvi: 3). In Gaza the Hebrew Hercules met his fate with more than classic heroism. Blind, and set up for mockery by his captors in the temple of their god, Samson prayed for strength to come to him just once more; and then, as he drew together the great pillars of the temple, in which the multitude of his enemies was assembled, he cried: "Let me die with the Philistines!" The pillars yielded, the temple fell, the heroic Samson died; but "the dead which he slew at his death were more than they which he slew in his life" (Judg. xvi: 21–30). To recount the history of Gaza would almost require a rehearsal of the history of Israel, for it is mentioned in nearly every book of the Old Testament, and once in the New. To the great conquerors of the East it has been the key to Egypt. Warriors of Babylon, Chaldea, Persia, have occupied it. Alexander besieged it for five months, and when he took it, stained the lustre of his conquest by a merciless slaughter of the inhabitants. In the crusades it fell alternately under Moslem and Christian rule. Almost within the present century, Napoleon occupied it; and in 1840 Gaza saw the Egyptian army of Ibrahim Pasha sullenly retire from Syria, at the order of the great powers of Europe.

Ashkelon, or Ascalon, now *Askalan*, overlooks the sea. It can never have had a natural port; the roadstead is open to every wind that blows, except from the east; but the remains of a great mole in the form of a horse-shoe, which once afforded shelter for shipping, are still visible. The waves dash over the ruins of stately buildings all along the shore, proving the incorrectness of Volney's theory that the sea has receded from the ancient site of

Ashkelon. It was a great city in ancient times, and was famous for the worship of Derketo, the Philistine Venus, to whom fish were sacred and in whose honor fish-tanks were built and religiously guarded. Her daughter was worshipped under the names of Semiramis and Astarte. Ashkelon was the scene of one of the exploits of Samson, and for ages it was regarded by the Israelites as one of the most hateful and formidable of the cities of Philistia. When Saul and his sons were defeated, David in his beautiful elegy exclaimed, "Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!" Ashkelon has the doubtful honor of having been the birthplace of Herod, who took from it his surname of Ascalonites, and who did much to beautify and adorn his native city. He built in it fountains and baths, which he surrounded with colonnades and extensive gardens. In the wars with the Romans, the Jews in vain endeavored to take possession of Ashkelon, which seems then to have been a sort of independent republic under Roman protection. The citizens long continued to be uncompromising enemies of Christianity. During the crusades, it was alternately occupied by Christians and Moslems, but was entirely dismantled by Saladin. It owed its restoration to Richard Cœur de Lion, who rebuilt the fortress, though the jealousy of other Christian leaders prevented the completion of his work. Since 1270 Ashkelon has been left in ruins, as prophet after prophet predicted that it should be (Amos i : 8; Zeph. ii : 4; Zech. ix : 5). It has become literally a desolation.

Ashdod, now *Esdud*, was perhaps the head of the Philistine confederacy, as we learn that the ark of God, when

captured from the Israelites, was first taken to Ashdod (1 Sam. v : 1). The ark was placed as a trophy in the temple of Dagon (1 Sam. v : 2), a god, half man and half fish, of whom marbles of Nineveh show both the form and the name, so that this deity appears certainly to have been borrowed and imported from Assyria or Babylonia, though probably at second-hand from the Phœnicians. At the distribution of the Promised Land among the tribes, Ashdod was assigned to Judah; but the gift was of small advantage, since Ashdod was never conquered until the time of King Uzziah (2 Chron. xxvi : 6). Even Uzziah's conquest was not permanent; and it was not until fifty years after his death that Ashdod was finally subjugated by the Assyrians. In the New Testament, Ashdod is mentioned under the name of Azotus, where Philip "was found" after baptizing the Ethiopian Eunuch (Acts viii : 38). It is now a large but wretched village, surrounded with orchards and gardens of wonderful fertility. The site of the original Ashdod is buried under drifts of sand overgrown with cactus, as Dr. Thomson thinks the present Esdud is also surely destined to be. He found the inhabitants boorish and uncivil in their intercourse with strangers.

Of Gath the very site is now unknown, though different travellers confidently express contradictory opinions concerning it. Perhaps the more probable opinion is that which locates it at *Tel es Safiyeh*, a huge white limestone rock rising from the plain and gleaming in the sunshine, as it did centuries ago in the time of the crusades when King Fulke of Anjou built a castle upon its summit and called it Blanche Garde, the White Fortress. It will always be memorable as the birthplace of Goliath,

the Philistine champion whom the stripling David slew with a stone out of a sling. Goliath was one of the last of the gigantic race which had struck terror into the Israelites on their first approach to the Land of Promise. He is said to have been nine feet in height, and the head of his spear was some thirteen pounds in weight. The Philistines were encamped on the slope of a hill, on one side of a *wady* or valley through which a torrent rushed in the winter season. The valley was then called the Vale of Elah, from the terebinths which grew there. It is now called *Wady es Sunt*, or the Vale of Acacias. The army of Saul was encamped on another hill opposite. From a literary point of view, as well as for its historical interest, the story of David's combat with Goliath, which brought about the dispersal of the Philistine army (1 Sam. xvii : 1–54), is one of the most striking in the Old Testament.

The jealousy of Saul against his own deliverer resulted in greater enmity than that of the Philistines themselves, and the time came when David was glad to escape from Israel altogether, and to take refuge with the Philistines in Gath. His friendly intentions however were naturally suspected; so he feigned madness, which at the East is regarded with a kindly though superstitious reverence. Still, even in his assumed character, he did not feel safe; and from Gath he went to the Cave of Adullam, not far off, "where every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him" (1 Sam. xxii : 2). He was soon at the head of a strong body of men. Again, however, in sheer despair at the relentless pursuit of Saul, David went to Gath with six hundred followers,

and was treated with confidence and hospitality (1 Sam. xxvii : 1, 2).

Ekron, one of the five famous cities of the Philistines, is now an insignificant village called *Akir*. Of its history in Biblical times we know very little, and it has no later history whatever. The only incident of importance concerning it is connected with the capture of the Ark of the Covenant by the Philistines (1 Sam. vi). When the ark was first taken, it was sent to Ashdod and thence to Beth-Dagon, or the Temple of Dagon. Next day the idol of Dagon was found on its face before the ark. Being set up again, it was found on the morrow morning broken and mutilated, so that only "the stump," or *fishy part*, of Dagon, was left. Besides this portent, the people were afflicted with so strange and horrible a disease that they were glad to be rid of the ark, and sent it to Ashdod. The people of Ashdod fared no better, and sent the ark to Ekron ; but the ark brought the same calamity to Ekron. A great assembly of the Philistines consulted the priests and diviners concerning the plague, and were told to return the ark of God to the Israelites, and to send a trespass offering to the God of Israel, whom they had offended by capturing the ark. But in order to be sure that the ark was really the cause of their troubles, diviners bade the Philistines "make a new cart and take two milch kine, on which there had no yoke been laid, and to tie the kine to the cart and bring their calves home from them." Then they were to lay their trespass offering on the cart behind the ark and let the kine go. If, instead of following their calves, the kine took the way to the place of the ark in Israel, it would be manifest that it was not chance, but the hand of the

God of Israel, that had smitten them. All was done according to the direction of the priests and diviners, and the kine instantly took "the straight way to the way of Beth-shemesh," and went along the highway, "lowing as they went." The lords of the Philistines followed them to the border of Beth-shemesh, and there the Levites received the ark and offered sacrifice to the Lord. But the men of Beth-shemesh committed a great sacrilege by looking into the ark, and they too were smitten so that many of them died. They therefore implored the men of Kirjath-jearim to come and take the ark; and at Kirjath-jearim it rested for twenty years.

The god of Ekron was Beelzebub, the god of flies, and was perhaps worshipped for his fancied protection against the swarms of flies which the filthy habits of the people brought upon them.

Beit Dejan, an inconsiderable village somewhat less than six miles southeast of Joppa, may, perhaps, be the Beth-Dagon or House of Dagon mentioned in Scripture; but it is at least ten miles to the north of Ekron, while the Beth-Dagon of the Bible seems to have been in the near vicinity of Ekron. It is possible, however, that this village may be the ancient Beth-Dagon, and at least the name suffices to prove that the Philistines were at one time permanently established in the Plain of Sharon.

The neighborhood of Akir is still fertile, and its fields wave with rich harvests of grain, as the whole plain of Philistia once did. If the Holy Family returned through that plain in the time of harvest, Joseph would be sure to show the Child Jesus how easy it would be for Samson to set fire to the shocks of grain by his cunning device of tying firebrands to the tails of foxes (or more proba-

bly jackals, which abound in that region), and letting the frightened beasts loose from the hills upon the plain. In the dry season the fire would spread with great rapidity, and the Philistines would find themselves assailed by an enemy against whom they could make no defence. To this day the dread of fire in the harvest fields is a constant cause of alarm to the inhabitants of that country. The whole plain and the adjacent upland country, passed by the Holy Family, had been the scene of the exploits of Samson, and of some of the exploits and sufferings of their great ancestor David, and the scenes of those events would not be unnoticed or unnamed in their discourse. But at length they would pass a low range of hills, and find themselves in the Plain of Sharon.

Dean Stanley says: "The corn-fields of Philistia melt into a plain less level and less fertile, though still strongly marked off from the mountain wall of Ephraim, as that of Philistia is from the hills of Judah and Dan. This is Sharon. It is interspersed with corn-fields, and thinly studded with trees, the remnants, apparently, of a great forest, which existed here down to the second century. Eastward, the hills of Ephraim look down upon it—the huge, rounded ranges of Ebal and Gerizim towering above the rest; and at their feet the wooded cone, on the summit of which stood Samaria. But its chief fame then, as now, was for its excellence as a pasture land. Its wide undulations are sprinkled with Bedouin tents and vast flocks of sheep, the true successors of 'the herds which were fed in Sharon,' in David's reign under 'Shitrai, the Sharonite,' and of the folds of flocks, which Isaiah foretold in Sharon as the mark of the restored Israel. Probably this very fact, then as now, rendered

it insecure, and therefore unfrequented by the Israelites of the mountain country above; at any rate, during the whole period of the Old Dispensation, no one historical name or event is attached to this district."

Entering this peaceful plain, the Holy Family would soon arrive at Ramleh, if Ramleh was then in existence, or certainly at the place where Ramleh now stands. Thence their route would lead them through many a fertile field, to the gardens and orchards of Lydda; and as they journeyed onward through a land which bloomed with never-failing flowers of every hue, they would surely remember the famous exclamation of the royal Lover in the Song of Songs, "I am the rose of Sharon and the lily of the valley" (Cant. ii : 1). It is a curious thing that, while the flowers so named cannot now be identified, it is quite certain that the one was not a rose, and that the other was not a lily! The rose is found nowhere in Palestine, except on the lofty Hermon. It is nowhere mentioned in the canonical scriptures, though we read of it in the apocrypha (Eccles. xxiv : 14; xxxix : 13–18). The Hebrew word translated "rose" in the Canticles is believed to have been really the narcissus, which abounds in the Plain of Sharon, and is highly esteemed by the inhabitants. That guess is probably correct; but there is a good deal of question about the lily. Since we read of "the lily among thorns," we have an intimation of its not infrequent surroundings; since its bloom is compared with the lips of the beloved (Cant. v : 13), we may suppose its color to have been red; and since our Saviour made the lily the text of one of his most lovely discourses (Matt. vi : 28; Luke xii : 27), we may understand that the flower in question, whatever it may have been, was

a common flower in Galilee. These particulars, however, are not sufficient to identify the lily of the Bible, though they do justify a rejection of some guesses at its identity. Thus, Dr. Thomson's supposition that it is a variety of marsh-mallow, which grows into a bush full of flowers and is often found among thorns, is set aside by the fact that the colors of these flowers are purple and white, not red. It also negatives Captain Conder's selection of the blue iris; and it would cause us to reject Dean Stanley's mention of the yellow water lily of Lake Huleh (the Waters of Merom), if the Dean did not himself set it aside. On the whole, perhaps the most probable conjecture is that which identifies the lily with the scarlet anemone, though we must not forget that the old Hebrew word, *shushan*, which is rendered by *lily* in our version, is now commonly employed by the Arabs to designate any bright-colored flower.

Journeying through the flower-bespangled plain, the travellers would either enter or pass by a city which was then in the full flush of youthful prosperity. It had always been one of Herod's ambitions to establish a seaport on the coast of his dominions, to which nature had denied a safe harbor. The port of Joppa was not capable of improvement in that age, since the absence of explosives made it impossible to remove the reefs which surround the basin and impede the entrance of shipping. Herod was therefore obliged to look elsewhere. At length his choice fell upon a spot about thirty-five miles north of Joppa and about twenty-two miles south of Mount Carmel. It was an obscure place, then known at Strato's Tower, where he erected his beautiful maritime city. The harbor was constructed with enormous labor and

expense, since the materials were of immense weight and were brought from a distance. To protect the shipping from the prevailing south winds, he made a breakwater of vast stones fifty feet in length, eighteen in breadth and nine in thickness, which he let down into the water to a depth of twenty fathoms. This prodigious circular mole was two hundred feet wide, and upon it were erected several large towers, the greatest of which was named from Drusus, the son-in-law of Cæsar. The entrance to Herod's harbor was on the north, and the whole basin was enclosed with a quay for merchandise. All along the nearly circular haven were edifices of polished stone, and a temple, visible from a great distance at sea, answered the purpose of a lighthouse. In compliment to Augustus, the city was called Cæsarea; and after twelve years from the inception of the work, Herod had the satisfaction of knowing that he was the founder of the most beautiful commercial city in the East. But it was distinctly not a Jewish city. Though on Israelitish soil, its inhabitants were mostly heathen, and for their delectation, as well as for the ornamentation of Cæsarea, Herod built a theatre and also a magnificent amphitheatre, conveniently situated so as to command a prospect of the sea and of such dimensions as to accommodate a vast concourse of spectators. The security of the harborage and the salubrity of the place soon brought to Cæsarea a large, enterprising and wealthy population; and as the seat of Roman government it had all the advantages of a provincial capital.

In the New Testament we have frequent mention of Cæsarea. When Philip, the deacon, "was found" at Azotus, we are told that he went on preaching to

Cæsarea (Acts viii : 40); and there, it seems, he must have made his permanent abode. At all events he was settled there a quarter of a century later, at the time of Paul's return from his third missionary journey, keeping his own house, and living with his four gifted daughters (Acts xxi : 8, 9). Cæsarea was the scene of the first gentile baptism, for it was there that the Centurion Cornelius lived, and it was to Cæsarea that Peter went by angelic command, under the injunction thenceforward to deem no human soul "common or unclean." While he was yet preaching to them the message of the gospel, we are told that the "Holy Ghost fell upon all them that heard the word;" whereupon Peter saw that it would be absurd to refuse baptism to men on whom the power of the Spirit had fallen even before baptism (Acts x : 24, 44–48).

It was about four years after the baptism of the first gentile converts that Herod Agrippa died in the proud city of his grandfather. He had ordered magnificent games to be celebrated in the theatre, in honor of the emperor, and attended them in person, gorgeously apparelled in robes of silver cloth. As he appeared in the theatre, the sun shone full upon him and the sheen of his robes glittered in the eyes of the multitude. It had become the fashion to hail the Roman emperors as gods, while yet alive; and the magnificence of Herod prompted the crowd to pay him a like honor. Therefore, when he made an oration, the people gave a great shout, crying, "It is the voice of a god, not of a man." Herod permitted the blasphemous homage, and in few hours his mortality was proved by one of the most horrible and disgusting of deaths (Acts xii : 20–23).

Paul landed at the port of Cæsarea on his return from his second missionary journey; he tarried there for some time on his return from his third missionary journey; and not long afterward he was brought back to the same place as a prisoner from Jerusalem (Acts xxiii : 23–33). There he remained a prisoner for two years (Acts xxiv : 27), at the beginning of which he delivered his famous oration before the Roman governor. Felix trembled at the apostle's announcement of coming judgment, but was content to dismiss him to a more convenient season, and at last left him in chains (Acts xxiv : 25–27). It was toward the close of his imprisonment that Paul made his great defense in the presence of the governor Festus who had succeeded Felix and of the young King Agrippa, son of the unhappy Herod Agrippa of whom we have just spoken, and also of the young queen Berenice (Acts xxvi : 1–29). King Agrippa was "almost persuaded to be a Christian" by the earnest eloquence of Paul, and the verdict was that nothing but Paul's own appeal to Cæsar prevented him from being set at liberty (Acts xxvi : 32). Thus, by what seemed to be an error of judgment, but what Paul himself doubtless believed to be a clear guidance of divine providence, the apostle was sent as the "prisoner of the Lord" to preach the gospel at Rome also, and leaving Cæsarea for the last time he sailed to Rome.

Long ages afterward Cæsarea was the home of the Christian historian Eusebius; it was the scene of some of the labors of the illustrious Origen; and it was the birthplace of Procopius. It was still a place of importance during the crusades. It is now utterly desolate; only fragments of the vast works of Herod remain; the ruins of the city have been used as quarries for the

buildings of other towns; only the name of Cæsarea now lingers in the modern name of *Kaisariyeh*, which is still given to the site of the beautiful city of Herod the Great.

A few short miles northward of Cæsarea the Holy Family would come in sight of Mount Carmel, sacred in the history of Israel and in the estimation of mankind. The name of Carmel signifies the *Park*, or the *Well Wooded Place*, and both designations are appropriate. Carmel is more like a vast rolling park than a mountain range. It extends from the promontory, where it seems to push itself into the sea and where its elevation is only five hundred and sixty feet above the Mediterranean, for twelve miles in a southeasterly direction to a village called *Esfia*, where the height is seventeen hundred and forty feet. The highest peak, however, is about a mile and a half south of Esfia, and rises to something over eighteen hundred feet. At its southeastern end the mountain breaks down abruptly into the hills of Samaria. The seaward side of the range descends in gradual slopes to the Plain of Sharon; but on the other side it falls precipitously to the banks of the river Kishon. The rock is limestone, intermixed with flint; and, as is not unusual in limestone formations, it abounds in caves, many of which are of considerable length and extremely tortuous. Carmel is thickly covered with a heavy growth of various trees and shrubs, and is richly decked with flowers. Dean Stanley says that the shrubberies of Carmel are thicker than in any other part of Central Palestine. Other travellers speak of its impenetrable brushwood of oaks and evergreens, its rocky dells and deep jungles of copse, its profusion of hollyhocks, jasmines, flowering creepers, and all the flowers of that part of the Holy

Land. Indeed, Van de Velde says that he had seen not one flower in Galilee or in the plains along the coast that he did not find on Carmel, fragrant and lovely as of old; and Martineau describes the whole mountain side, at the time of his visit, as being clothed with blossoms and flowering shrubs and fragrant herbs. Well might the Hebrew prophet speak of "the excellency of Carmel and Sharon" in the same sentence, since both were alike lovely (Isa. xxxv : 2), and very beautifully does the Beloved, in the Song of Songs, compare the head of his bride to the rich and perfumed foliage of leafy Carmel (Cant. vii : 5). It is supposed from Jeremiah iv : 26, that Carmel was once thickly inhabited, and St. Jerome says that in his time the sides of the mountain were covered with vines and olives. If it ever was so, it is not so now; the fruitful place has indeed become a wilderness. Jackals make the night vocal, if not musical, with their plaintive cry; the howl of the hyena is likewise heard; panthers are not entirely unknown; and the monks of Carmel, searching for medicinal herbs, discover huge serpents lurking in the thickets.

Carmel has been sacred even to the heathen, but an altar of Jehovah existed on one of its "high places" before the worship of Baal had been introduced into Israel (1 Kings xviii : 30). There was an ancient custom among the people of resorting thither on Sabbath days and new moon festivals (2 Kings iv : 23); and it is probable that the place had some character of sanctity, even before it came into possession of Israel. In later times its fame spread far beyond the limits of Palestine. Pythagoras visited it, and so did his biographer, Iamblichus. Tacitus tells a mysterious story of a visit made to

Carmel by Vespasian. The mighty Roman found there neither image nor temple, only an altar and worship; and on his consulting the god of Carmel by sacrifice concerning weighty matters which he was then secretly meditating, the priest Basilides, after inspecting the victims, cried aloud, "What hast thou in mind, Vespasian? Thou art laying the foundations of a mighty edifice!"

In the Christian era Carmel has been sacred indeed. In the first ages anchorites resorted thither, and made their abode among the many caves. About the year 400, John of Jerusalem established the monastic order of Carmelites, and one of its greatest generals was Simon Stoke, of Kent in England, whose remains lie buried on the mountain where he spent nearly twenty years of his life. Among the many illustrious pilgrims to Mount Carmel St. Louis of France is numbered, and the English Edward I. was enrolled as a member of the Order of Carmel. The Carmelite monks have had many misfortunes. Again and again their monastery has been destroyed. That which gave shelter to the wounded French soldiers in 1799 was razed to the ground in 1821 during the Greek revolt; and the convent which now stands on the promontory fronting the sea is the work of one poor monk, who begged the means for its erection and who laid the first stone of the structure in 1828. In all respects the Convent of Mar Elyas, as it is popularly called though really dedicated to the Blessed Virgin, is the most beautiful in Palestine. It is built in the modern Italian style, with sixty windows on the front, with walls massive as those of a fortress, and the rear wall covered with fine slabs of porcelain. The view from its terraced gardens is superb. To the north lies St. Jean d'Acre, looking so

near in the clear atmosphere as almost to be touched with the hand. On the east and northeast are the mountains of Galilee, with their irregular outlines and of different altitudes, studded with villages and towns. On the south is the magnificent promontory of Athlit, with its gigantic ruins. The whole view is unspeakably grand and impressive, even apart from the venerable associations, which connect it with the two great prophets Elijah and Elisha.

Within the convent, which has always been called the Convent of Elijah (*Deir Mar Elyas*), as Carmel itself is called the Mountain of Elijah (*Jebel Mar Elyas*), is shown a cave under the altar, which is said to be the veritable cave in which Elijah found a refuge from his persecutors. Not far off is a place called the Garden of Elijah, where, as elsewhere on Carmel, are found the hollow stones called by geologists geodes. When broken they are found to contain crystallized quartz or chalcedony. There is a curious tradition that they are melons, peaches, apples, and other fruit, petrified by Elijah in punishment of an offence against hospitality to which he was subjected. Miss Rogers, one of the writers of *Picturesque Palestine*, who lived for many years in that neighborhood, gives the legend as she received it from a peasant on the spot. This is the story: "In the days of Mar Elyas (Elijah) a certain man possessed a large garden in this valley. His fruit trees flourished exceedingly, and his watermelons were renowned for their size and flavor. One day Elijah passed by this garden and saw its owner gathering melons, and there was a great heap of them on the ground; and Elijah said, 'O friend, give me of the fruit of your garden; out of your abundance a little fruit

to quench my thirst!' And the man answered, 'O, my lord, this is not fruit that you see; these are but heaps of stones.' And Elijah replied, 'Be it so!' And immediately all the fruit of the garden, the gathered and the ungathered, was turned to stone!"

From the Convent of Mar Elyas, which is five hundred and fifty-six feet above the sea, the central ridge of Carmel extends in solitude, unbroken by a single dwelling, to Esfia, where the height is seventeen hundred and forty-two feet. Three and a half miles distant is *El Maharrakah*, the traditional place of the contest of Elijah with four hundred and fifty prophets of Baal and four hundred "prophets of the groves," that is, prophets of Ashtaroth or Astarte (1 Kings xviii). "The tradition," says Dean Stanley, "is unusually trustworthy. It is one of the very few, perhaps the only case, in which the recollection of an alleged event has been actually retained in the native Arabic nomenclature. Many names of towns have been so preserved, but here is no town, only a shapeless ruin, yet the spot has a name, 'El Maharrakah,' the 'Burning,' or the 'Sacrifice.' The Druses, some of whom inhabit the neighboring villages, come here to perform a yearly sacrifice, and though it is possible that this practice may have originated the name yet it is more probable that the practice itself arose from some earlier tradition attached to the spot. But be the tradition good or bad, the localities adapt themselves to the event in almost every particular. There, on the highest point of the mountain, may well have stood on its sacred 'high place' the altar of the Lord, which Jezebel had cast down. Close beneath, on a wide upland sweep, under the shade of ancient olives and round a well of

water,—said to be perennial, and which may therefore have escaped the general drought and have been able to furnish water for the trenches round the altar,—must have been ranged on one side the king and people with the eight hundred and fifty prophets of Baal and Astarte, and on the other side the solitary and commanding figure of the prophet of the Lord. Full before them opened the whole Plain of Esdraelon, with Tabor and kindred ranges in the distance; on the rising ground at the opening of the valley the city of Jezreel, with Ahab's palace and Jezebel's temple distinctly visible; in the near foreground, immediately under the base of the mountain, was clearly seen the winding stream of the Kishon, working its way through the narrow pass of the hills into the Bay of Acre. Such a scene, with such recollections of the past, with such sights of the present, was indeed a fitting theatre for a conflict more momentous than any which their ancestors had fought in the plain below. This is not the place to enlarge upon the intense solemnity and significance of that conflict, which lasted on the mountain height from morning till noon, from noon till the time of the evening sacrifice. It ended at last in the level plain below, where Elijah 'brought' the defeated prophets 'down' the steep sides of the mountain 'to the torrent of Kishon, and slew them there.' The closing scene remains. From the slaughter by the side of the Kishon the king 'went up' at Elijah's bidding, once again to the peaceful glades of Carmel, to join in the sacrificial feast. And Elijah, too, ascended to 'the top of the mountain,' and there, with his face upon the earth, remained wrapt in prayer, whilst his servant mounted to the highest point of all, whence there is a wide view of

the Mediterranean Sea over the western shoulder of the ridge. The sun was now gone down, but the cloudless sky was lit up with the long bright glow which succeeds an eastern sunset. Seven times the servant climbed and looked, and seven times there was nothing; the sky was still clear, the sea was still calm. At last, out of the far horizon, there rose a little cloud—the first that had for days and months passed across the heavens—and it grew in the deepening shades of evening, and at last the whole sky was overcast, and the forests of Carmel shook in the welcome sound of those mighty winds, which in eastern regions precede a coming tempest. Each from his separate height, the king and the prophet descended. And the king mounted his chariot at the foot of the mountain, lest the long hoped-for rain should swell the torrent of the Kishon, as in the days when it swept away the host of Sisera; and 'the hand of the Lord was upon Elijah,' and he girt his mantle about his loins, and, amidst the rushing storm with which the night closed in, he 'ran before the chariot,' as the Bedouins of his native Gilead still run, with inexhaustible strength, to the entrance of Jezreel, distant though still visible from the scene of his triumph."

Carmel was probably the scene of another fiery triumph of Elijah. Ahaziah, the son and successor of Ahab, had learned nothing from the evil fortunes of his magnificent father and his wicked mother, but was wholly given to idolatry. Meeting with an accident by which he was disabled, he sent to consult the oracle of Beelzebub at Ekron, but his messengers were met by a strange, wild figure, which commanded them to turn back. When the king demanded why they had returned without per-

forming their errand, they replied that a man met them and said, "Go, turn again to the king that sent you and say unto him, Thus saith the Lord, Is it because there is no God in Israel that thou sendest to inquire of Beelzebub, the God of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up. Thou shalt surely die." When the king learned that the prophet of evil who had met his messengers was a man with flowing hair and beard, girt with a leathern girdle round his loins, he forthwith knew it to be Elijah the Tishbite and sent fifty men to apprehend him. With feigned courtesy, the captain of the company addressed the prophet as he sat on the top of the mount: "Thou man of God," he said, "the king hath bidden thee come down;" to which was given the fearful answer, "If I *be* a man of God, let fire come down from heaven and consume thee and thy company." So the fifty men perished, and another fifty after them; but when the captain of the third prayed humbly for forgiveness, the Lord bade Elijah go to the king. The prophet went and stood before the king, but only to repeat the words of doom that had already been pronounced to the king's messengers. This was the last interview of the prophet of Carmel with the house of Ahab, which had so stubbornly refused to be reformed. Elijah represented the sure vengeance of a violated law; but his spirit was far other than the spirit of the gospel. Ages later, when Christ's disciples were offended by the churlish rudeness of some villagers of Samaria, they looked upward, it may be, to the heights of Carmel rising before them in the distance, and recalling the destruction of Elijah's foes two of them asked their Master, "Wilt Thou that we command fire to come

down from heaven and consume them even as Elijah did?" But their Master turned upon them and rebuked them, saying solemnly and tenderly, "Ye know what manner of spirit ye are of; the Son of Man is not come to destroy men's lives, but to save them" (Luke ix: 51–56).

If Elijah was a prophet of vengeance and retribution, Elisha was a minister of mercy, doing good continually; and one of the most charming stories of his life belongs to Carmel (2 Kings iv: 8–37). "It fell on a day," we are told, that Elisha passed to Shunem in the Plain of Esdraelon, and was hospitably entertained by a good woman there. She reverenced the prophet's holiness, and provided for him a little chamber on the wall with modest comforts, which should be at his disposal always. The prophet was in favor with the king, and "it fell on a day" that he sent his servant to inquire of his kind hostess whether he should use his influence at court in her behalf. She wisely thought it best to remain among her own people, and then the prophet promised her the boon of motherhood, for until then she was childless. The promised child was born, and grew for years; and then again "it fell on a day" that in the field among the reapers he cried to his father, "My head! my head!" The father had him carried to his mother, but the child was sick unto death, and at noontide, on his mother's knees, he died. There was no help now, unless through the prophet; so she laid the boy in the prophet's chamber, on the prophet's bed, and hastened to Mount Carmel, where the prophet was. While he was still far off he saw her coming, and sent his servant to ask, "Is it well with thee? is it well with thy husband? is it well with

the child?" But she had naught to say to the servant; she hastened to the prophet, cast herself before him, embraced his feet, and moaned out her complaint. The gentle prophet bade his servant go with her at once and lay his prophet's staff upon the child; but the Shunemite refused to go with Gehazi. "As the Lord liveth," she said, "and as thy soul liveth, I will not leave thee." So the prophet himself went with the Shunemite, and came into her house, and entered his chamber where the dead child was, and closed the door, and prayed, and stretched himself seven times upon the lad, and at length the child's eyes opened. And Elisha called his servant Gehazi and said, "Call the Shunemite." So he called her. And when she came in he said, "Take up thy son!" Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son and went out.

At the foot of Carmel is a cave called the School of the Prophets, where young men are said to have been trained to the prophetic ministry. Centuries ago it was tenanted by a company of Carmelites, and a little chapel was built close by; but the monks were massacred by the Mohammedans, who took possession of it and have held it ever since. It is greatly reverenced both by Moslems and by Christians, and it is specially resorted to by mothers who desire to pray for their young children. There is a tradition that at or near the Grotto of the School of the Prophets the young Child Jesus and his Virgin Mother rested for a night when journeying home from Egypt to Nazareth.

CHAPTER VI.

THE PLAIN OF ESDRAELON AND NAZARETH.

We shall suppose the Holy Family to have taken the road which runs just south of Carmel at *Jokneam*, now called *Tel Keimum*, about twelve miles from the cape where the mountain juts into the sea. From the crest of the ridge they would see before them the great battlefield of Palestine, the Plain of Esdraelon. Esdraelon is the Graecized form of the Hebrew Jezreel; for just as the whole land has taken its name of Palestine from the Philistines who inhabited only a part of it, so the Plain of Esdraelon has taken its name from the little valley of Jezreel which lies to the north of Mount Gilboa and runs to the Jordan Valley. The plain is surrounded by hills and mountains. From Cape Carmel extends the ridge of Mount Carmel for twelve miles to the southwest; thence in the same general direction run the hills of Manasseh; on the south are the hills of Samaria; at the southeast rise the mountains of Gilboa; on the east is the hill of Moreh, which English writers commonly but incorrectly call Little Hermon; on the northeast is Mount Tabor; on the north lie the hills of Nazareth. Westward the plain is drained by the river or torrent of Kishon, which runs close by the foot of Carmel into the Bay of Acre where the Plain of Esdraelon opens into the maritime plain called the Plain of Akka;

and on the east there are two wadys or valleys, besides the valley of Jezreel, through which the water flows into the Jordan.

If we suppose the Holy Family to have caught their first view of the Plain of Esdraelon from the neighborhood of Jokneam, then about four miles to the northwest at a place now called *El-Harathiyeh* was the site of *Harosheth* of the Gentiles; a few miles to the southeast was the city of *Megiddo*, which has been identified by Dr. Robinson with *Lejjun*, and by Captain Conder with *Mujedda;* yet a little further to the southeast was *Taanach*, still known by the name of *Taanuk;* and almost at their feet flowed the Kishon, whose waters had run red with Canaanitish blood on that famous day when Deborah rose up as a mother in Israel and Barak smote the host of Sisera with a mighty slaughter. From his stronghold Harosheth, Jabin the Canaanitish king controlled the Plain of Esdraelon which was occupied by the tribe of Issachar, and by the opening of the Kishon he had easy access to his capital at Hazor, whence he could oppress the tribes of Asher, Zebulon and Naphtali, which lay beyond the plain. The hand of Jabin was heavy on Israel. The fields of Esdraelon were forsaken; the highways were unused; the traveller made his way from place to place by solitary by-paths (Judg. v : 6); the fortunes of that portion of the country were low indeed when Deborah sent a ringing message to Barak, calling him to the deliverance of his people. First making her promise to go with him, Barak called the men of Zebulun and Naphtali to follow him; and went up to the broad summit of Mount Tabor with ten thousand men at his feet (Judg. iv). This little army was an ill match for

the host of Sisera, the general of Jabin's host, who marched quickly with his whole force, and with not less than nine hundred of those chariots of iron which had always been the terror of the Israelites, to a position between Megiddo and Taanach, having the Kishon in his front. On Mount Tabor however Barak was safe, since the chariots of Sisera were powerless against him there; but the battle must be fought in the plain below, and Deborah gave the signal for the onset. Barak marched boldly down from Tabor and across the plain, and as he attacked Sisera's right flank, Josephus says a tremendous storm of rain and hail came on and beat full in the faces of the enemy. The ground became all sodden with the falling water, embarrassing the horses of the Canaanites; the chariots stuck fast in the mire; the heathen host was thrown into complete confusion. The torrent of Kishon was swollen by the flood; the direct road to Harosheth was flooded. The Gentiles were caught in a *cul-de-sac*, hemmed in by the rushing torrent of the Kishon, and with Barak's gallant ten thousand pressing their rear. The defeat was overwhelming. Sisera himself escaped on foot from the scene of carnage, and fled across the plain and northward to the oak of Zaanaim, in the low land near Kedesh-naphtali. There he sought the solitary tent of Heber, a Kenite Bedouin, between whom and himself there was hospitality. The bond of Arab hospitality did not serve to save him. The nail of Jael, the wife of Heber, sank into his brain as he lay fast asleep and weary after that bloody day. "At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell, where he bowed, there he fell down dead." In Harosheth, the mother of Sisera impatiently awaited the coming of the

son she was nevermore to see. She looked out through her lattice dreaming of victory. "Why is his chariot so long in coming?" she asked; "why tarry the wheels of his chariot? Have they not sped? Have they not divided the spoil?" No, they had not sped. Deborah and Barak were even then meditating the song which has made their names immortal, and its closing words of triumph over Sisera were these: "So let all thine enemies perish, O Lord!" After that signal victory, "the land had rest forty years" (Judg. v: 31).

"History often repeats itself. Three thousand two hundred years had passed and gone," says Canon Tristram, "when that plain saw a similar battle between hosts almost as unequal in numbers if not in equipment, with an identical result. Little more than four miles to the northwest, we may detect a mound in the plain on the direct road to Nazareth, covered with ruins, and on the other side of it a small swamp, sometimes lake, the resort of wild fowl, where flocks of the stilted plover daintily step. The mound, with a few huts behind it clustered round a well, is known as *El Fuleh*, the Bean, and marks the site of the crusading castle of Faba, an important garrison of the Knights Templar, the foundations of which are still plainly visible. Round this spot, in the beginning of April, 1799, the Turks had collected a vast army—Mamelukes from Egypt, Janissaries from Damascus, regulars from Aleppo, with the whole Mohammedan population of Syria, and countless hordes of Arab cavalry, which even outnumbered the foot levies, from the whole east of Jordan and Northern Arabia—for the purpose of forcing Napoleon to raise the siege of Acre, then held by the aid of Sir Sydney Smith. The Turkish general was

in the same position as Sisera. He was compelled to camp in the plain, or at least to hold his cavalry there for the sake of water. The little handful of French held, like Barak, the hill country of the north; Junot held Mount Tabor and Nazareth; other detachments held Cana of Galilee and Safed, while Murat, with one thousand men, held the bridge across the Jordan, to intercept the enemy's communications. Kleber held the supreme command; and, mustering all his troops at Nazareth, marched as far as Fuleh to the attack. Here he was assailed by fifteen thousand cavalry, and as many infantry. Forming in squares, the French were soon behind ramparts of dead men and horses, till, after they had held their ground for six hours, Napoleon, who had been working his way with the besieging army from before Acre by the edge of the southern hills, came suddenly down from Taanach and Megiddo, and by his dashing charges decided the fate of the day. The Turkish cavalry was driven into the swamps of the head waters of the Kishon in which Sisera's chariots had stuck fast, and they then fled toward Mount Tabor and the Jordan by the route that Sisera's fugitives must have followed toward Harosheth; but finding Murat holding the bridge, endeavored to ford the swollen Jordan, in which numbers perished and the army, 'countless as the sands of the sea,' was utterly dispersed" (Pict. Pal. i: 270).

The next great triumph of the chosen people in the Plain of Esdraelon, after the defeat of Sisera, was that of Gideon against the Midianites, in which Israel was to learn that the Lord can save by many or by few as is best pleasing to Him. The Midianitish tribes of the eastern side of Jordan had long made incursions into the Plain

of Esdraelon, and had so established themselves that when the Israelites had raised and reaped their harvests these marauders came and carried off the fruits of their toil. It was a just reward of the unfaithfulness of Israel, for their land had been polluted with idols and the altars of Baal were reared on the high places of Israel. Even on the lot of Gideon's own inheritance stood an altar of the false god, which at God's command he tore down, and to him was committed the high task of rescuing the Israelites from the Midianites. Over and over again, knowing the peril of his undertaking, Gideon asked from God a sign that it was verily God who called him, and the sign was given him as he asked for it. At length, with two and thirty thousand men, Gideon encamped upon the northern slope of Mount Gilboa; the Midianites and Amalekites, with their chiefs, Oreb, the Raven, and Zeeb, the Wolf, and under their greatest chiefs, Zeba and Zalmunna, encamped beside the hill of Moreh, in the valley. These warriors and the "children of the east," by whom they were accompanied, "lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand of the sea for multitude." In spite of the disparity of numbers, Gideon gave the word for every man who was afraid to turn and leave the host of Israel, and two and twenty thousand cowards took him at his word. Then, by command of God, the remainder marched down to the spring of Jezreel, and there the eager, thirsty throng rushed to the water in unsoldierly disorder, threw themselves upon their faces and drank like dogs. Only three hundred men showed the cool self-poise of resolute warriors, drinking at their leisure, and by these three hundred Israel conquered. In the dead of night, Gideon

himself approached the camp of the enemy and made a personal reconnaissance. Then returning to his chosen three hundred, he armed them with trumpets and lamps concealed in earthen pitchers. In three divisions the three hundred fell upon the camp of Midian at different points, blowing their trumpets, breaking their pitchers, waving their flaming lamps, and shouting out their battle cry, "The sword of the Lord and of Gideon!" The Midianites were completely surprised; they supposed themselves to be surrounded by the army of Israel; in the darkness and confusion, they turned their swords against each other, and presently betook themselves to flight. All Israel joined in hot pursuit, the Midianites were routed out of every place they had occupied, and the land again had rest.

Israel was afterward to see a sadder sight on Mount Gilboa. The Philistines had gathered strength, and leaving their own plain by the sea had pressed the God-forsaken Saul back through the Plain of Esdraelon. Their tents were pitched at Shunem; Saul's camp was at Mount Gilboa. But Saul's hope and energy were gone. He knew that God had left him. Samuel was dead, and he had no prophet of God to consult. The hapless king then sought out a witch with a familiar spirit. She was found at En-Dor, a village situated on the other side of Little Hermon about eight miles from Saul's camp and reputed to be the place where Sisera had perished (Psalms lxxxiii: 9, 10). Thither in disguise Saul went by night, and at his desire the woman called the shade of Samuel to meet the king who had so often disobeyed his counsels. "Why," the prophet asked, "Why hast thou disquieted me to bring me up?" Saul, with his face bowed

to the ground, mournfully answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do." And then he heard his doom sternly and solemnly pronounced: "To-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines." At this announcement of irretrievable defeat and death, Saul seems to have fainted. He was worn out with anxiety; all day he had eaten nothing; now all hope was taken from him. His followers compelled him to eat what was perhaps his last meal, and immediately that night they went away.

Next day the prophet's saying was fulfilled. Saul's sons died before him in the battle; he himself was wounded by the archers of the Philistines. One last disgrace he would not brook; he would not die by the hands of his uncircumcised enemies. He besought his armor-bearer to kill him, but the armor-bearer would not slay the Lord's anointed. Then Saul fell upon his own sword, and his faithful armor-bearer fell likewise upon his sword and died with him. On the following day the bodies of Saul and his sons,—among them that of David's beloved friend Jonathan,—were found by the Philistines. Saul's armor was sent as a trophy to the temple of Ashtaroth. His body and the bodies of his sons were gibbeted outside the walls of Beth-shan (afterward Scythopolis, now Beisan) in the Plain of Jezreel; but that disgrace the brave men of Mount Gilead could not bear. They went to Beth-shan, took down the mutilated bodies and gave them honorable sepulture. Then it was that

David's generous muse inspired the tender strains of his lament for Saul and Jonathan. "The beauty of Israel," he sang, "is slain upon the high places, O ye mountains of Gilboa! Tell it not in Gath, publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Saul and Jonathan were lovely and pleasant in their lives and in their death they were not divided. Ye daughters of Israel, weep over Saul, who clothed you with scarlet, who put on ornaments of gold upon your apparel. I am distressed for thee, my brother Jonathan; very pleasant hast thou been to me; thy love was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!"

Another terrible defeat befell Israel in the Plain of Esdraelon, and its scene was that of the former great victory of Barak over Sisera. Pharaoh Necho, King of Egypt, in his march against Assyria had come along the coast through the Plains of Philistia and Sharon, and had rounded the Cape of Carmel when the good King Josiah unadvisedly attacked him. Pharaoh had no wish to make war on Josiah, though he had taken leave to march through his dominions; but Josiah forced a battle at Megiddo, and hoping to meet Pharaoh hand to hand in the contest he disguised himself and entered the fray. He was mortally wounded by an arrow, at a place called Hadad Rimmon, and lived only till he reached Jerusalem, where he died the most lamented of the kings of Judah. From the blow received in that fatal battle his kingdom never rallied; and ere long it fell, a helpless prey, into the hands of the Assyrians (2 Kings xxiii: 29, 30; 2 Chron. xxxv: 20–24).

Prophetic commentators have imagined that a greater battle than all these is yet to be fought on that historic field. For "*Armageddon*" (Rev. xvi : 16) is nothing else than "*the field of Megiddo*" which has already been a place of so much slaughter. It is rash to undertake to tell the meaning of unfulfilled prophecies; no prophecy is of private interpretation; and the Galilean writer of the Apocalypse, accustomed to behold that scene of bloodshed, might very naturally use its name in a figurative way to designate the place of any mighty contest, temporal or spiritual.

It is well worth while to visit in imagination the conspicuous places of the Plain of Esdraelon; for beyond a doubt they were familiar to our Saviour's eye throughout his early years, and it is certain that He not only saw all of them, but visited some of them in the course of his ministry. *En-Gannim*, for example (the modern Jenin), He must often have passed through, since it is on the straight road into or out of Samaria, and it was either at or near En-Gannim that He healed the ten lepers, of whom but one returned to tell his gratitude (Luke xvii : 11–20). Its name signifies the Spring or Fountain of Gardens, and indicates its former beauty and fertility. It stands on the slope which descends to the Plain of Esdraelon from the hills of Samaria, and its full perennial spring supplies abundant water for the irrigation of its fields and gardens. It belonged to the tribe of Issachar, but was given, as a Levitical city, to the family of Gershom. In history it is somewhat doubtfully recognized as the place where Ahaziah, King of Judah, was wounded to death by Jehu. He fled, we are told (2 Kings ix : 27, 28), by the way of Beth-Gan, or the House of the

Village of Jenin and Plain of Esdraelon.

desert, rather than abandon its pleasant land. "He saw that rest was good, and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute, couching down, like a strong ass under two burdens" (Gen. xlix : 14, 15). In time, it seems to be certain that this plain will bear more abundantly than ever; but Mount Gilboa will always be barren, as it always has been, and the curse of David's song will not have caused its barrenness.

But a little way from the northeastern end of Mount Gilboa, and not far from the spring of Jezreel, where the thirsty soldiers of Gideon had thrown themselves on their faces to drink, was established many years afterward the splendid capital of the magnificent Ahab, which rivalled the original capital at Samaria. It was in all respects superbly situated, surrounded with fertile plains which extended from the Jordan on the east to the Mediterranean on the west, and from En-Gannim on the south to Nazareth on the north. In the time of war it had been proved to be so strongly defensible as to have interposed a barrier to the conquest of the land by Joshua (Josh. xvii : 16). Ahab was a man of great magnificence; not incorrigibly bad, but misled by ambition and seduced by the unscrupulous savagery of his heathen wife Jezebel. It was for the sake of completing or enlarging the gardens surrounding his palace that Jezebel committed the atrocious crime of putting Naboth to death under a perjured accusation (1 Kings xxi : 1–16). A grove sacred to Baal was served by a staff of idolatrous priests (1 Kings xvi : 33; 2 Kings x : 11), and high above all was the watch tower, from which the whole plain could be seen (2 Kings ix : 17). Jezreel, in the

time of Ahab, was a place of great luxury and magnificence. It had a winter palace and a summer palace, one of which was called "the palace of ivory" (1 Kings xxii : 39), and mansions so magnificent as to be called "houses of ivory" (Amos iii : 15). But the day of vengeance was at hand, though Ahab's penitence secured a respite. At the indignant rebuke and the fearful doom pronounced against him by Elijah, the terror-stricken king "rent his clothes, and put sackcloth on his loins, and lay in sackcloth, and went softly" (1 Kings xxi : 27); and because he humbled himself, retribution was delayed. When he fell in battle at Ramoth Gilead beyond the Jordan, his son Ahaziah followed in his evil ways and did not repent. It was he who sent to consult Beelzebub at the Philistine temple in Ekron, and whose death Elijah foretold. He was followed by Joram, an unworthy son of an unworthy father, and then came Jehu, the Avenger. Joram had been wounded in battle with Hazael, King of Syria, and had gone to his palace at Jezreel to recover his health, when Jehu was anointed, by a messenger of Elijah, to punish the evil house of Ahab, and to found a new dynasty in the kingdom of Israel. At Samaria he raised the standard of revolt, and was proclaimed king so suddenly that before the news could be carried to Jezreel Jehu himself was there. From the height of the watch tower the watchman spied an armed force approaching Jezreel. Messenger after messenger was sent to inquire whether the strangers came on an errand of peace, but Jehu detained them and marched swiftly on. At length, by the furious driving of the chariots, Joram perceived that it was Jehu who approached, and at once, with his guest Ahaziah, King

Ancient Tower of Zerin, the ancient Jezreel.

of Judah, he went out to meet the enemy. He asked, "Is it peace, Jehu?" and for answer was told that there could be no peace so long as his mother lived. Joram, hearing this answer, turned and fled, and an arrow from Jehu's bow killed him. King Ahaziah also fled, either by the "garden house" or by the way of En-Gannim, where he too was mortally wounded and died at Megiddo. Meanwhile Jezebel was preparing to meet Jehu. She was a woman of undaunted courage, and met her foeman with scorn. While he had been slaughtering Joram and Ahaziah, she had caused her tirewomen to paint her face and adorn her head; and when he entered Jezreel, she looked out at a window and taunted him with the fate of another traitor, Zimri, who had murdered his sovereign. "Had Zimri peace," she asked, "who slew his master?" Jehu made no reply. "Cast her down," he called to some of her servants who stood near the queen. They cast her down; the horses trod her under foot, and so they left her dead in the street. When they returned to bury her, they found that her carcass had been eaten by the dogs of Jezreel, thus fulfilling to the letter the prophecy of Elijah that dogs should eat the flesh of that cruel queen in "the portion of Jezreel" (2 Kings ix). Of all the splendor of Ahab's city of royal pleasure, nothing now remains except a rude village called Zerin, heaps of ruins which bear witness of its former greatness, and a tower which is used by travellers as a khan.

A little to the north of Jezreel is the Hill of Moreh, *Jebel Duhy*, commonly called Little Hermon, through a misunderstanding of two passages in the Psalms (Psalms xlii : 6; cxxxiii : 12). At the foot of Little Hermon

was Shunem, now *Solane ;* on the northeast *En-Dor ;* and nestling on the northwest slope was the little city of *Nain*, "the Fair," sacred forever to all Christians and still known by the same name, which is justified by its lovely situation though it is now only a squalid village.

Here we may anticipate by thirty years the one event which makes Nain so sacredly illustrious. The Holy Child, whose footsteps we are tracing, had become a man, had begun His ministry, and journeying from Capernaum He came to Nain, followed by His chosen companions. As He approached the city gate, He met a numerous and sorrowful procession. A young man was being carried to his grave beyond the gate. The wailing cries of the mourning women might well be, and perhaps they were, more sincerely uttered than they usually were on such occasions, for the dead man "was the only son of his mother, and she was a widow." To be childless was held to be the saddest fate that could befall a woman of Israel, it was even thought to be a special punishment of sin, so that this widow was more desolate than mothers in our time might be in even such a loss. Her grief had moved the hearts of many of her neighbors, for "much people followed the bier." When the Saviour saw her, He too was moved with compassion, and perhaps He thought of what the gentle Prophet Elisha had done on the other side of that same mountain for his kind hostess of Shunem. So He came and touched the bier, a most unusual act, for according to the Jewish law to touch the bier of a dead body was to be defiled. To Jesus there was no defilement, for He meant to change the bed of death into a chariot of deathless triumph. At His touch the bearers of the dead stood still, and then

Jesus simply said: "Young man, I say unto thee, Arise!" And he that was dead sat up and began to speak, and Jesus delivered him to his mother. This was the first of those marvellous "signs" by which our Saviour declared Himself to be "the Resurrection and the Life."

About ten miles north of Little Hermon is Mount Tabor, now called *Jebel el Tur*, or Mountain of Purity, which the Hebrew poets delighted to compare with the noble head of Carmel at the other end of the plain. Thus Jeremiah (xlvi: 18) puts this striking language into the mouth of God Himself: "As I live, saith the King, Whose Name is the Lord of Hosts, surely as Tabor is among the mountains, and as Carmel is by the sea, so shall He come!" Dean Stanley, speaking of these two mountains, gives a fine description of Tabor. He says: "Two mountains, the glory of the tribe of Issachar, stand out among the bare and rugged hills of Palestine, and even among those of their own immediate neighborhood, remarkable for the verdure which climbs—a rare sight in eastern scenery—to their very summits. One of these is Tabor. This strange and beautiful mountain is distinguished alike in form and in character from all around it. As seen, where it is usually first seen by the traveller, from the northwest of the plain, it towers like a dome—as seen from the east, like a long-arched mound —over the monotonous undulations of the surrounding hills, from which it stands completely isolated, except by a narrow neck of rising ground, uniting it to the mountain range of Galilee. It is not what Europeans would call a wooded hill, because its trees stand all apart from each other. But it is so thickly studded with them as to rise from the plain like a mass of verdure." Mount Tabor

has been supposed to be the scene of our Lord's transfiguration, but we shall hereafter see that the true place of that event was far distant. The mountain however appears to have been regarded as a sacred place for many ages, and it is probably "the mountain" (Deut. xxxiii : 19) of the prediction to which Issachar and Zebulon were to assemble to offer sacrifices.

All the places which have been named would be visible to the Holy Family from Jokneam, and when they had descended to the plain and turned toward the hills which bound the Plain of Esdraelon on the north, almost in the centre of that chain they would perceive a cleft in the limestone forming the entrance to a little valley. The view before them then would be precisely what the traveller has before him now, and we may let the pen of Archdeacon Farrar draw the scene. He says, "As the traveller leaves the plain he will ride up a steep and narrow pathway broidered with grass and flowers, through scenery which is neither colossal nor overwhelming but infinitely beautiful and picturesque. Beneath him, on the right hand side, the vale will gradually widen until it becomes about a quarter of a mile in breadth. The basin of the valley is divided by hedges of cactus into little fields and gardens, which, about the fall of the spring rains, wear an aspect of indescribable calm and glow with a tint of the richest green. Beside the narrow pathway, at no great distance apart from each other, are two wells ; and the women who draw water there are more beautiful, and the ruddy shepherd boys who sit or play by the well-sides in their gay-colored oriental costume are a happier, bolder, brighter-looking race than the traveller will have seen elsewhere. Gradually the valley opens

Mount Tabor.

into a little natural amphitheatre of hills, supposed by some to be the crater of an extinct volcano; and there, clinging to the hollows of a hill which rises to the height of some five hundred feet above it, lie 'like a handful of pearls in a goblet of emerald' the flat roofs and narrow streets of a little eastern town. There is a small church; the massive buildings of a convent; the tall minaret of a mosque; a clear, abundant fountain; houses of white stone, and gardens scattered among them umbrageous with figs and olives and rich with the white and scarlet blossoms of orange and pomegranate. In spring at least, everything about the place looks indescribably bright and soft; doves murmur in the trees; the hoopoe flits about in ceaseless activity; the bright blue roller-bird, the commonest and loveliest bird of Palestine, flashes like a living sapphire over fields which are enameled with innumerable flowers. And that little town is *En Nazirah*, Nazareth, where the Son of God, the Saviour of Mankind, spent nearly thirty years of His mortal life. It was in fact His home, His native village, for all but three or four years of His life on earth; the village which lent its then ignominious name to the scornful title written upon His cross; the village from which He did not disdain to draw His appellation when He spake in vision to the persecuting Saul. And along the narrow mountain path which I have described His feet must often have trod, for it is the only approach by which in returning northward from Jerusalem He could have reached the home of His infancy, youth and manhood."

The "little natural amphitheatre," of which Archdeacon Farrar here speaks, must be somewhat more distinctly described. It is really encompassed by fifteen gently

rounded hills, which, as Dr. Richardson says, seem to have met to form an enclosure for this peaceful basin, rising around it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of the surrounding hills. Nazareth stands on the slope of one of these hills on the northwest. If we approach it from the south to-day, we see in front of us and on the right side a small mosque; and behind that the Latin Monastery and Church of the Annunciation, with its tall campanile or belfry. The Latin Quarter, however, would be on our left, and the Mohammedan Quarter would be beyond the monastery on the right; the Greek Quarter lies further up the hill, behind the other two. The principal mosque is in the centre of the Mohammedan Quarter. At the extreme left (the northwest angle) of the Latin Quarter, half-way up the hill, is the Maronite Church. At the extreme right of the Greek Quarter are the church and school of the Greek Christians and the residence of their Bishop. Behind all and above all is the English Protestant Orphan House, where orphan children of Nazareth and its vicinity are reared and educated for the sake of Him who was once a child in the streets of Nazareth.

None of these is of any historical importance; but if we should pass to the right of the Greek Bishop's house and walk on for, say, three or four minutes, we should find ourselves at a spot where undoubtedly the Blessed Virgin and her son stood many hundreds of times. That is the Fountain of the Virgin. To this spot the women of Nazareth resort for water, as they undoubtedly did when Jesus was a child. The path which leads to it has been trodden by the feet of countless generations, and in

its immediate vicinity is the gayest and busiest scene of the ancient town. The water of the Virgin's Spring bursts out of the ground within the Church of the Annunciation, and as the church itself is underground, the water is led past the high altar to a well which is kept full for the use of pilgrims, and thence by a conduit to an arched recess below the church on the hillside. There the stream flows in spouts through the wall into a square trough of stone, at which a dozen persons can stand side by side, and the overflow makes a pool immediately beneath where the women wash their linen and even their children, "standing in the water," as Dr. Clark says, "ankle deep, with their baggy trousers tucked between their knees, while others coming for water are continually passing and repassing with their jars on their heads."

Over the source of the spring, and not far above the Fountain of the Virgin, is the Greek Church and Monastery dedicated to Gabriel the Angel of the Annunciation, who was sent of God to announce to the young Virgin that she should bear a Son who should be called the Son of the Highest and whose human name she should call JESUS (Luke 1 : 26–31). Of course there is not a particle of historical evidence that the Angelic Annunciation took place at or near any particular spot. The fact of the Annunciation is all that Holy Scripture has recorded for our learning. The Greeks maintain that it took place near the Fountain of the Virgin, and the Latin monks as positively assert that it was in a cave under their church. The exact spot is pointed out, marked with the inscription, *Hic Verbum Caro Factum est*,—"Here the Word became flesh!"

We need spend no time in considering the legendary

localities of which there are more than enough at Nazareth. We will not linger in an old cistern called "the Kitchen of the Virgin," nor in "Joseph's workshop," nor beside the *Mensa Christa*, or "Table of Christ," a huge block of hard chalk on which our Saviour is said to have dined with his disciples; and certainly we need not discuss the story of the Holy House of Loretto, though it may be worth while to tell at least what that story is. It is affirmed that on the 10th day of May, A.D. 1291, when the house formerly occupied by the Blessed Virgin at Nazareth was in danger of being desecrated by the Mohammedans, it was lifted bodily from its foundations and was borne by the hands of angels through the air to Tersato, near Fiume, in Dalmatia. It was subsequently carried in the same way to Loretto, where it now stands. It was not until 1471 that the Church declared this marvellous story to be historically true; and it is needless to say that, though Protestants refuse to believe it, the Holy House of Mary at Loretto is still frequented by many devout Roman Catholic pilgrims.

Besides the Fountain of the Virgin, there is really only one spot in or near Nazareth of any special importance in connection with the gospel history, namely, that which has come to be customarily called the Hill of the Precipitation. It will be remembered (Luke iv: 16–29), that when our Saviour began to preach in the synagogue at Nazareth, his fellow-townsmen were so "filled with wrath" that they "rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." "From these words," says Stanley, "most readers imagine a town built on the *summit* of a mountain, from which

summit the intended precipitation was to take place. This, however, is not the situation of Nazareth, and yet the true position is strictly in accordance with the narrative. Nazareth is built upon a mountain, but on the side, not on the top of it; and the brow of the mountain is not below the city, but above it. There is a cliff about thirty or forty feet high, in the face of the limestone rock, not far from the Maronite Convent already mentioned, which would perfectly correspond with the account of the incident as given by St. Luke, and which is, in all probability, the true scene of the attempted precipitation." Standing in imagination on the spot of that scene of murderous excitement, one must needs marvel at the quietude of Christ, and at the triumph of peace over the tumult of his enemies. While the crowd swayed to and fro and sought to hurry him along to the intended place of murder, he was so calm and peaceful that they lost sight of him altogether; and then "passing through the midst of them, he went his way!"

There is little reason to wonder at the general disrepute of Nazareth in the time of our Saviour. It was not merely classed with other parts of Galilee on account of a rude provincial dialect, or the uncultivated manners of a peasant population; it was despised even by other Galileans; it was a Galilean who asked, "Can any good thing come out of Nazareth?" (John 1 : 46). In the life of Jesus we have more than one incident which goes to prove the hostility of the Nazarenes at least to Him. They expelled Him twice from their city (Luke iv : 16–29; Matt. xiii : 56–58); once they sought to take His life; they were so unbelieving that He could do no miracles among them (Matt. xiii : 58), and at last He was

compelled to quit the home of His childhood and His youth and to take up His abode in Capernaum (Matt. iv : 13). A people so unruly and violent in their treatment of One who had dwelt for many years among them was, in all probability, characterized by general rudeness and brutality of behavior, and hence the proverb, "Can any good thing come out of Nazareth?"

It would be unjust to one of the most sacred of all the places on earth if we were not to mention the grand scene which opens to the view from the summit of the hill of Nazareth. Perhaps one of the very best descriptions of it, given by any traveller, is that of Dr. Robinson. He says, "I walked out alone to the top of the hill over Nazareth, where stands the neglected Wely of Neby Ishma'il. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene, and I shall never forget the impression I received as the enchanting panorama burst suddenly upon me. There lay the magnificent Plain of Esdraelon, or at least all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the Little Hermon and Gilboa, and the opposite mountains of Samaria, from Zerin (Jezreel) westward to the lower hills, extending toward Carmel. Then came the long line of Carmel itself, with the Convent of Elias on its northern end, and Haifa on the shore at its feet.

"In the west lay the Mediterranean, gleaming in the morning sun; seen first, far in the south, on the left of Carmel; then interrupted by that mountain; and again appearing on its right, so as to include the whole Bay of Akka, and the coast stretching far north to a point north ten degrees west. Akka (Acre) was not visible, being

hidden by the intervening hills. Below on the north was spread out another of the beautiful plains of Northern Palestine, called El Buttauf; it runs from east to west, and its waters are drained off westward through a narrower valley to the Kishon at the base of Carmel.

"On the southern border of this plain the eye rested on a large village, near the foot of an isolated hill, with a ruined castle on the top; this was Seffurieh, the ancient Sepphoris, or Diocæsarea. Beyond the Plain of Buttauf long ridges, running from east to west, rise, one higher than another, until the Mountains of Safed overtop them all, on which that place is seen, 'a city set upon a hill.' Further toward the right is a sea of hills and mountains, backed by the higher ones beyond the Lake of Tiberias, and in the northeast by the majestic Hermon, with its icy crown.

"Seating myself in the shade of the wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below the Saviour of the world had passed His childhood; and although we have few particulars of His life during those early years, yet there are certain features of nature which meet our eyes now just as they once met His. He must often have visited the fountain near which we had pitched our tent; His feet must frequently have wandered over the adjacent hills; and His eyes, doubtless, have gazed upon the splendid prospect from this very spot.

"Here the Prince of Peace looked down upon the great plain where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out too upon that sea over which the swift ships

were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprung up."

Returning into Nazareth, and observing that it is not more than a quarter of a mile in length, we conclude that even supposing it to have extended in ancient times further up the hill than it now does it can never have been much larger than now, nor can it have had a much larger population. At present the number of inhabitants is about 6000, of whom about 1000 are Latins, 2000 are Mohammedans, and the rest are Greeks. Excepting the comparatively broad market-place, which extends in a kind of an elbow almost through the city, the streets are only from six to ten feet in width; they are roughly paved, and have a gutter or sewer, which is seldom clean, running through the middle. The houses, like that of the "wise man" (Matt. xii: 24, 25; Luke vi: 48), are all founded on the rock. However deep the builder may be obliged to dig to reach it, no other foundation than the virgin rock contents the Nazarene. The craftsmen ply their several trades, always seated, if it be possible, either at their doors or in the street. Most of the old-fashioned tools are still in use; but in carpenters' shops the modern innovation of a work-bench has been introduced, so that the carpenter stands

at his work instead of sitting with his plank on his lap, as it is possible that Joseph the carpenter did nineteen hundred years ago. The dwellings, as elsewhere at the East, are not cumbered with much furniture. Without are sunshine and birds and vines upon the walls; within, along the walls are ranged the family utensils and water-jars and the mats or quilts which serve as shelves by day and as beds at night. From the low roof hangs a lamp, and somewhere at hand is a stool on which the tray bearing the family meal is set. This is the only dining-table; and when dinner is over, and the hands have been washed with water poured over them into a basin by one of the children, the remains of the simple meal of rice and meat, and fresh or stewed fruits, are quickly borne away.

If we would conceive the daily life of the Child Jesus at Nazareth, of which the evangelists have told us so little, we must conceive it to have been led in some such lowly, flat-roofed cottage of Nazareth, and in some such simple way as this. On the Sabbath day the Holy Family would doubtless wend their way through the narrow streets into the broader market-place, where on other days the children sat and played, or sang and piped and danced with each other (Matt. xi : 16, 17). On the Holy Day the more devout among the people would resort to the synagogue, which in all probability then stood, as it still does, beside the market and almost in the centre of the town. We know nothing of its former architecture, and it is beyond our purpose to describe the forms and customs of synagogue worship; but it was there that for thirty years of His life, while He was growing in wisdom and in stature (Luke ii : 52), Jesus worshipped every Sabbath day. There or near by He attended the school

of the synagogue, without which a Jewish town was held to be accursed. Josephus boasts of the zeal for education which his people exhibited. "We interest ourselves," he says, "more about the education of our children than about anything else. . . . . If you ask a Jew any question concerning his law, he can explain it to you more readily than he can tell his own name. We learn it from the beginning of intelligence; it is graven, as it were, upon our souls."

No credence whatever is to be given to the stories of the infancy and youth of Christ which are narrated in the Apocryphal Gospels. They are destitute of all authority; they are mostly trivial; some of them are merely tales of oriental magic; some of them are clearly profane. The best of them is undoubtedly this: "In the month of Adar, Jesus assembled the boys (of Nazareth) as if He were their king. They strewed their garments on the ground, and He sat upon them. Then they put upon His head a crown, wreathed of flowers, and stood in order before Him, on His right hand and on His left, like courtiers waiting on a king. And whoever passed by, the boys took him by force, and cried, 'Come hither and worship the King, and then proceed on thy way.'" Very different from this innocent story, which might conceivably be true of any lad who was popular among his playmates, is the magical tale of his putting different garments into one and the same dyeing vat, and then withdrawing them dyed severally of different colors, as He chose that they should be; or that of His making birds of clay, with His companions, and then at a word causing them to fly off alive. Utterly repulsive and pernicious is that of His striking His playmates dead with

a curse when they offended Him, and thereby incurring such general hatred that His mother was compelled to keep Him at home.

Unspeakably more simple and sublime is the silence of the four evangelists, who tell us merely the name of the retired and lonely place of Christ's youth, and there leave Him in the hands of the appointed and holy pair, to whom He was "subject" (Luke ii : 51). To them, more than to all others, He owed whatever education He received; and we may not doubt that Mary, who had pondered in her heart (Luke ii : 19) so many marvellous and sacred things concerning Him, was His best teacher. There is no superstition in calling her, as the angel did, the "Blessed" Virgin; nor can we find fitter words to clothe our thoughts concerning her than those of the staunch Protestant poet, William Wordsworth, in his famous sonnet:

"Mother! whose virgin bosom was uncrossed
With the least shade or thought to sin allied;
Woman! above all women glorified;
Our tainted nature's solitary boast;
Purer than foam on central ocean toss'd;
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon,
Before her wane begins, on heav'n's blue coast;
Thy image falls to earth. Yet some, I ween,
Not unforgiven, the suppliant knee might bend,
As to a visible Power, in whom did blend
All that was mix'd and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene!"

In quietness and peace; in home love and devout associations; in the least frequented of the towns of Galilee; amid the loveliest scenes of nature, which supplied

Him afterward with themes for many a parable; in full view of historic places, where the brave had battled, where the mightiest had fallen, and the awful messages of prophets had been borne from hill to hill and from vale to vale; leading a life of innocence and industry, and winning favor from both God and man; so were the childhood and youth of Jesus passed—we know nothing more concerning it. When the blossom was full-blown and ready to bear its predestined fruit, then "the Life was manifested." Until then it bloomed in silence and seclusion, hidden on the hillside of Nazareth.

CHAPTER VII.

FROM NAZARETH TO BETHABARA.

We may indulge our fancy to an unlimited extent in picturing to ourselves the daily course and the probable circumstances of the childhood of our Saviour; but it is remarkable how lightly the evangelists have passed over that interesting period of His life.

St. Matthew gives a rigidly circumstantial account of the Annunciation, incarnation and nativity of Jesus, tells of the murder of the Holy Innocents, relates in a few lines the bare fact of the flight into Egypt and of the return to Nazareth, and then without a word concerning the divine Child he passes over nearly thirty rich and fruitful years to the time when "came John the Baptist, preaching in the wilderness of Judæa."

St. Mark begins his story with these words: "The beginning of the gospel of Jesus Christ, the Son of God, as it is written in the prophets. . . . The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Not one word of the birth, the childhood or the youth of Christ! St. Mark's first mention of our Saviour is when he tells of the coming of Jesus to John's baptism at thirty years of age.

St. John too wholly overlooks our Saviour's early

days on earth, and never hints that they were of the least significance. "In the beginning was the Word," he says; then he tells Who and What the Word was, and that It was made flesh and dwelt among us; and then, like St. Mark, he passes over everything else until the time when "there was a man sent from God whose name was John."

St. Luke has saved for us a single incident of all those hidden years. That is His journey to Jerusalem at twelve years of age.

It was the opinion of some of the Jewish rabbis that, before the age of twelve, children have only an animal life; that about that age they begin to have spiritual natures; and that if they live virtuously until the age of twenty, they then become possessed of reasonable souls. Whether or not this curious doctrine prevailed extensively, it is certain that the age of twelve years brought many privileges to the Jewish boy. He was no longer regarded or treated as a mere child; it was no longer in his father's power to sell him as a slave; he was allowed to wear the phylacteries of a grown man; he was publicly presented by his father in the synagogue as a true son of Israel; but above all, it was his duty and his happy privilege to join one of the companies of pilgrims which went every year to celebrate the passover at the Holy City. Our Saviour was "made under the law," and one object of St. Luke in recording this solitary incident in the child-life of Jesus may have been to show how early He began to set an example of obedience to the law to which He had submitted. But there may have been another reason for the record of this one event. These yearly journeys were not made for pleas-

Nazareth.

ure only, nor only for the purpose of religious observance. To all, perhaps, but certainly to the young, they were of surpassing educational value.

It would be difficult to over-estimate the value of such a journey in forming the mind and warming the heart of a young Israelite. Throughout the year, it was sure to be the one event to which his memory looked back and his imagination forward. When the spring-time came and the family preparations had been made, the elders of the house would think, with mingled smiles and tears, of friends with whom their early journeys had been made, and they would talk of incidents that then befell when life was young and hopes were yet unblighted. But to the young such thoughts were yet far off, and it would be with swelling hearts that they would set their faces toward Jerusalem. Every day they would pass by the scene of some event famous in the history of Israel, and from day to day they would compute their progress to the Holy City. The elasticity of youth would make no reckoning of weariness or hardship when they knew that they were nearing Zion; and when, after days of travel, they at length stood on the crest of one of the surrounding hills and saw the glorious fabric of the temple crowning Mount Moriah, we may conceive the joy with which the young Jew would exclaim, "Jerusalem! Jerusalem!" No one would then think of weariness or hardship; not the young Jew certainly when he joined in singing the old song of the Pilgrim Psalmist, which was even then so many centuries old:

I was glad when they said unto me, We will go into the House of the Lord.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of Judgment, even the seat of the house of David.

O pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For thy brethren and companions' sakes I will wish thee prosperity.

Yea, because of the House of the Lord our God, I will seek to do thee good!

After that there would be days of rest and quiet, spent in the Holy City and its neighborhood in daily visits to the Temple and in the celebration of the Passover, which was of course the central purpose of their pilgrimage. The solemn grandeur of the vested priests attended by their train of surpliced Levites at the offering of the daily sacrifice, while the full procession of singing men proudly led the way chanting the Psalms of David; the majestic fabric of the Holy Temple, its broad courts, its lofty pinnacles, its smoking altars, its thronging multitudes of eager worshippers,—how solemn an impression must these sights and sounds have made upon the minds of peasants whose only glimpses of the beautiful in art and the magnificent in worship were enjoyed during these visits to the shrine of God! And when the last tones of the High Priest's chanted blessing died away on the last day of this delightful sojourn of the pilgrims from afar, surely the feelings of a pious Israelite might well be voiced in the regretful tenderness of the eighty-fourth psalm:

O, how amiable are Thy dwellings, Thou Lord of Hosts!

Blessed are they that *dwell* in Thy House; *they* will alway be praising Thee.

One day in Thy courts is better than a thousand.
I had rather be a door-keeper in the House of my God, than to dwell in tents of ungodliness.

What though in after years the young Jew journeyed in distant lands and heard the old faith of his fathers sneered at, the cosmogony of Moses scouted, his chronology derided, the grand ceremonies of his worship ridiculed, the Psalms of David parodied, the predictions of the prophets coldly disproved? Nay, suppose the worst; suppose his own mind to have become unsettled, so that he himself came to believe but little of the faith in which he had been reared;—still, in every best hour of his life the heart would speak the language of his youth. His brain might go wrong a thousand times; but whenever his heart bounded in gladness or sank down in gloom, it must have turned to those scenes of his earlier and better years where all the music of his life received its key. Then very often, we may well believe, the wrong head would yield to the enlightened heart, for it is with the heart after all, and above all, that a man believeth unto righteousness; and then again one of the pilgrim songs would come back to him:

I will lift up mine eyes unto the hills from whence cometh my help.
My help cometh even from the Lord, who hath made heaven and earth.

But in thinking of the purpose of the yearly journey to Jerusalem we have almost lost sight of its beginning. Returning then to Nazareth, we may ask by what route the pilgrim band would journey to the Holy City? The shortest road of course would lie straight across the Plain of Esdraelon to En-Gannim, and thence through

Samaria and Judea to Jerusalem; but it is very doubtful whether this route was ever taken by pilgrims. There was deadly hatred between the Jews and the Samaritans in our Lord's time, and the sight of thousands of pilgrims marching to the ceremonies of a rival religion would be likely to excite angry and even murderous feelings in the Samaritans. Not much more than fifty years after the journey we are now seeking to trace, a band of pilgrims from Galilee which did attempt to pass through Samaria was slaughtered at En-Gannim by the infuriated Samaritans. This would hardly have happened if it had been customary for the Galilean pilgrims to take that road to Jerusalem. Another route across the Plain of Esdraelon to Jokneam, and thence along the Plain of Sharon to Antipatris or Lydda, would bring them to a high road to Jerusalem; but, unless for some particular reason, so circuitous a route would hardly be chosen. The most natural and easy road would consequently be to the river Jordan, travelling on the other side of the river until they had passed the southern boundary of Samaria, and then continuing their journey on either side until they came to the Plain of Jordan properly so-called, when they would turn westward by Jericho to Jerusalem. This route, therefore, we may assume to have been taken.

But at what point would they reach and cross over the Jordan? The nearest and most direct way would be to go down from their native hills into the Plain of Esdraelon, and march southward past the little town of Shunem and the site of royal Jezreel, and the spring of Harod where Gideon's thirsty warriors lapped the water like dogs; thence, with Mount Gilboa on the right, through the Plain of Jezreel and the city of Beth-shean where

the bodies of Saul and his sons were gibbeted by the Philistines, and so at last to the Jordan.

We know of only three places where there was a passage over the Ghor, or sunken plain and river of Jordan. One of these was about six miles south of the Sea of Galilee, not far from the Hieromax, now called the *Yarmuk*, one of the eastern tributaries of the Jordan. If the pilgrims took the road on the north of Mount Tabor to that place, where an old Saracenic bridge still marks the ancient crossing, they would find themselves among historic scenes. It was there, in all probability, that David crossed to invade Syria (2 Sam. x : 17); there that the gallant caravan of Naaman would cross in his journey to Samaria, when the little captive maid out of the land of Israel had told him where he might be healed of his leprosy; perhaps it was somewhere near the same spot that "he dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like the flesh of a little child" (2 Kings v : 14); and perhaps it was at this same ford that the terror-stricken army of Ben-hadad, King of Syria, sought to escape in its panic flight from Samaria (2 Kings vii : 15).

Somewhere between Beth-shean and the river Jabbok there was a great ford of the Jordan at Beth-barah, the *House of Passage*, or *House of the Ford*, where the men of Ephraim gathered to intercept the fugitive Midianites after Gideon's victory (Judg. vii. : 24), where the Ephraimites were afterwards slaughtered by their countrymen of Mount Gilead (Judg. xii : 6), and where Judas Maccabeus crossed from the sack of Ephron (1 Macc. v : 52). We must not, however, confound this Beth-

barah with Bethabara, where John the Baptist came preaching repentance, and baptizing men for the remission of sins (John i : 28). Bethabara appears to have been easily accessible from Judea, and must therefore, in all probability, have been much further south than Beth-barah, perhaps at the lowest ford of the Jordan near Jericho.

A little south of the Sea of Galilee the Saviour probably caught His first glance of the "narrow stream" of Jordan, a river so small that from its source at Banias to its entrance into the Dead Sea it makes but one hundred and four miles of actual distance; which is not navigable; which has been only an obstruction and in no way a help to commerce; on the banks of which no city of importance ever stood; and which is yet perhaps the most famous of all the rivers of the earth. Geologically speaking, the narrow valley through which it runs, and which in many places is a gorge rather than a valley, is simply a great rent or rift in the earth's surface, caused by the subsidence of a part of the earth's crust toward the centre. As said before, the Dead Sea, into which it flows, at one time extended much further north than it does now. Half-way between its present northern shore and the sea of Galilee, and four hundred feet above its present level, its former beach is still to be seen, and the earth is there so impregnated with salt as to make vegetation impossible; about two hundred feet lower a second beach is found, marking another later level; and still a hundred feet above the river a third beach marks a third stage in the subsidence of the Dead Sea. At the bottom of the Ghor the river has worn for itself two channels, the older being flat and comparatively broad, and the

more recent, which lies within the older, being about 100 feet in width, and enclosed between banks, or bluffs, of clayey soil about 50 feet high. On each side of the lower channel, vegetation is dense and rank; elsewhere, except at occasional oases, the Jordan Valley is barren. Hardly any of it can ever have been cultivated. On the eastern side of Lake Huleh (The Waters of Merom), Dr. Robinson found the land tilled down to the borders of the lake, and large crops of wheat, maize, barley, sesame and rice rewarded the labor of the husbandman. Horses, sheep and cattle fattened on the rich pastures, and herds of black buffaloes, doubtless descended from the "fat Bulls of Bashan," wallowed in the mire of the marshes. Lower down there were only occasional patches of grain, and the people who had sown them lived at a distance from their fields. From the Sea of Galilee downward to the Plain of Jordan the river, as Dean Stanley says, is the river of a desert. Within the narrow range of its own bed it produces a rank mass of vegetation which makes only a more striking contrast with the desolation beyond. This is caused by the depression of the valley, averaging 1000 feet below the level of the Mediterranean. The waters of the river cannot escape to fertilize the surrounding land, and the tropical heat, while it calls out into extraordinary luxuriance whatever vegetation the water does touch, parches and withers up every particle of verdure that appears beyond its reach.

The fall of the Jordan is so rapid as to justly entitle it to its name, which signifies the Descender. Its scenery is often beautiful, but seldom grand. Only once, so far as we know, have boats floated on its waters

from the sea of Galilee to the mouth. Lieutenant Lynch eloquently describes that expedition:

"The boats had little need to propel them, for the current carried us along at the rate of from four to six knots an hour; the river, from its eccentric course, scarcely permitting a correct sketch of its topography to be taken. It turned and twisted north, south, east and west, turning in the short space of half an hour to every quarter of the compass. . . . . For hours, in their swift descent, the boats floated down in silence, the silence of the wilderness. Here and there were spots of solemn beauty. The numerous birds sang with a music strange and manifold; the willow branches floated from the trees like tresses, and creeping mosses and clambering weeds, with a multitude of white and silvery little flowers, looked out from among them; and the cliff swallow wheeled over the falls, or went at his own wild will, darting through the arched vistas, shadowed and shaped by the meeting foliage on the banks; and above all, yet attuned to all, was the music of the river, gushing with a sound like that of shawms and cymbals. . . . .

"The stream sometimes washed the bases of the sandy hills, and at other times meandered between low banks, generally fringed with trees and fragrant with blossoms. Some points presented views exceedingly picturesque—the mad rushing of a mountain torrent, the song and sight of birds, the overhanging foliage, glimpses of the mountains far over the plain, and here and there a gurgling rivulet pouring its tribute of crystal water into the low and muddy Jordan. The western shore was peculiar from the high limestone hills, while the left or eastern bank was low and fringed with tamarisk and willow, and

occasionally a thicket of lofty cane and tangled masses of shrubs and creeping plants, giving it the character of a jungle. At one place we saw the fresh marks of a tiger (leopard) on the low clayey margin where he had come to drink. At another time, as we passed his lair, a wild boar started with a savage grunt and dashed into the thicket, but for some moments we tracked his pathway by the bending canes and the crashing sound of broken branches.

"The birds were numerous, and at times, when we issued from the silence and shadow of a narrow and verdure-tinted part of the stream into an open bend where the rapids rattled, and the light burst in, and the birds sang their wild-wood song, it was, to use a simile of Mr. Bedlow, like a sudden transition from the cold, dull-lighted hall, where the gentlemen hang their hats, into the white and golden saloon where the music rings and the dance goes on. The hawk upon the topmost branch of a blighted tree moved not at our approach, and the veritable nightingale ceased not her song, for she made day into night in her covert among the leaves; and the bulbul, whose sacred haunts we disturbed when the current swept us among the overhanging boughs, but chirruped her surprise, calmly winged her flight to another sprig, and continued her interrupted melodies.

"Our course down the steam was with varied rapidity. At times we were going at from three to four knots an hour, and again we would be swept and hurried away, dashing and whirling onward with the furious speed of a torrent. At such moments there was excitement, for we knew not but that the next turn of the stream would plunge us down some fearful cataract, or dash us on the

sharp rocks which might lurk beneath the surface. Many islands—some fairy-like and covered with a luxuriant vegetation, others mere sand-banks and sedimentary deposits—intercepted the course of the river, but were beautiful features in the monotony of the shores. The regular and almost unvaried scene, of high banks and alluvial deposit and sand-hills on the one hand, and the low shore covered to the water's edge with tamarisk, the willow and the thick, high cane, would have been fatiguing, but for the frequent occurrence of sand-banks and verdant islands. High up on the sand-bluffs, the cliff-swallow chattered from her nest in the hollow, or darted about in the bright sunshine in pursuit of the gnat and the water-fly."

Such as Lieutenant Lynch here describes the Jordan to be, such it was in the time of Christ. Along the banks are thickets of tamarisk, acacia, silver poplar, willow, terebinth, cedar, laurestinus, arbutus, oleander, pistachio and many other trees, with rich vegetation, and tall reeds rising and waving in the breeze to a height of ten or twelve feet. The birds are numerous and vocal, many of the song birds of England being heard on the banks of the Jordan. There are flocks of cranes and wild ducks; in some spots sparrows are present in countless numbers; but the more striking feathered inhabitants of the valley are the nightingale, the bulbul, the beautiful wur-wur, or bee-eater, the turtle-dove in great abundance, the cliff-swallow, and, back from the valley, flocks of partridges, from which a city, Beth-Hogla, the House (or Haunt) of the Partridge, once took its name. In the rank and reedy jungles the lion's roar was formerly heard; even in the time of the

Crusades the king of beasts was still to be found there, but it is now extinct, though the bones are still sometimes discovered. The bear, too, has disappeared. Of all the animals which are dangerous to man, only the leopard and the wild boar remain. Of smaller creatures, the most curious is the jerboa, a miniature kangaroo in appearance, with a body only six or seven inches long, and with a merely rudimentary fore-foot. By way of compensation, its hind legs are as long as its body, and with the aid of these, and a tail longer, it makes prodigious springs or leaps, and seems almost to fly at the approach of danger. Distinguished among the lesser animals of this region, by mention in Scripture, is the coney, which is found chiefly on the east side of the Dead Sea. It lives gregariously in natural clefts of the rocks, and anatomically this little animal, which is about the size of a common rabbit, is said by naturalists to belong to a genus midway between the hippopotamus and the rhinoceros! It is exceedingly shy and difficult to catch. The coneys are "but a feeble folk," and "little upon the earth," but they are "exceeding wise," and when startled they find a "refuge in the rocks" (Prov. xxx : 24, 26; Psalms civ : 18). It is a curious thing that the Israelites were forbidden to eat the flesh of the coney, on the ground that it chews the cud but does not divide the hoof (Deut. xiv : 7), whereas the fact is that the coney does not chew the cud. The Hebrews, who were not naturalists, were deceived by the peculiar motion made by the coney in chewing its food, which is exactly like the motion of the jaws made by ruminating animals.

The wild creatures which have their habitations on the banks of the Jordan are frequently driven out by the

"swelling" of the river, when the stream is filled by the melted snows from Lebanon. But this is not what is meant by the Prophet Jeremiah, when he says (Jer. xlix : 19; 1 : 44): "Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong." In these passages the Revised Version properly translates the word "swelling" by *pride;* and the prophet is borrowing the image of a lion which "is come up from his thicket" and "hath forsaken his covert" Jer. iv : 7 ; xxv : 38) to attack the sheep in the pastures of the higher lands. The thick jungle by the river side, where the lion made his lair, was the "pride" or "glory" of the Jordan, which the Authorized Version improperly translates "the swelling of Jordan."

After crossing the Jordan the pilgrims would march southward, with the river on their right and Mount Gilead on the left. The name "Mount Gilead," like the name "Mount Lebanon," does not properly designate a single peak, but a mountainous region. The word signifies a hard or rocky country, nothing more ; and though one peak, about half a dozen miles south of the Jabbok, has been more particularly called by the name of Mount Gilead, yet the same designation properly applies to a large scope of mountainous territory extending very nearly from the southern line of the Sea of Galilee to the northern line of the Dead Sea. Its western boundary is of course the Jordan ; but its eastern limit can be only indefinitely said to be where the mountains of Gilead melt away into the plateau of Arabia. The average height of Mount Gilead is about 3000 feet ; but from the Ghor, which averages about 1000 feet below sea-level, Gilead appears much higher. From a distance it

seems bleak and barren; but on ascending it, the summit is found to be a rich and picturesque table land, "tossed about in wild confusion of undulating downs, clothed with rich grass throughout, and in the northern parts with magnificent forests of sycamore, beech, terebinth, ilex, and enormous fig trees." From a point somewhat north of the Jabbok, Mr. Palmer says, "is the finest view that I ever saw in any part of the world." From that point are distinctly visible Lebanon, the Sea of Galilee, Esdraelon in its full extent, Carmel, the Mediterranean, and the whole range of Judah and Ephraim. "This view," says Dean Stanley, "must have been the very prospect which presented itself to the eyes, first of Abraham, and then of Jacob, as they descended from these summits on their way from Mesopotamia; it must have been substantially the same as that which was unfolded before the eyes of Balaam and Moses; and it is, in all probability, the view which furnished the framework of the vision of 'all the kingdoms of the world' which was revealed in a moment of time to Him Who was driven up from the valley below to these mountains at the opening of His public ministry."

Somewhere in Mount Gilead, but at a spot which cannot now be identified, Jacob took his last farewell of his crafty father-in-law, Laban; and the parting was made an occasion for one of those word-plays in which the orientals delight. According to the custom of their time, Laban and Jacob reared a heap of stones, in witness of their covenant of amity, and called it Mizpah, or the watch-tower, for Laban said, "The Lord watch between me and thee, when we are absent, one from another." Then, referring to the heap, and playing on the old name

of the country, he said: "This *Gal* (the Hebrew for *heap*) is *Ed* (witness) between me and thee this day; therefore was the name of it called Galeed."

In the time of Moses the southern part of Gilead was held by Sihon, King of the Amorites; the northern by Og, King of Bashan; and their domains were probably separated by the river Jabbok. After the defeat of these two kings, the tribes of Reuben and Gad, which had "a very great multitude of cattle," were attracted by the rich pastures of Gilead, its copious streams of water, and its forests of trees, and chose to have their portion on that side of Jordan. The other tribes went on over Jordan to a region which now, at least, is far less desirable. Rich in their flocks and herds, the two tribes continued much the same mode of life as they had lived before. Reuben became more and more like the wild tribes of the desert. His men were few, for the English version has added to the blessing of the patriarch a "not" which is found in the Septuagint but is not in the Hebrew. He continued to dwell among the sheepfolds and the bleatings of the flocks; and he was barely able to maintain his tribal integrity among his brethren. Gad became a marauder, like his Arab neighbors; first becoming a victim of plunder, and then himself plundering at last (Gen. xlix: 19). But if these two tribes had the faults and weaknesses of their Arab kinsmen and neighbors, they had also their grand virtue of hospitality. In their tents the fugitive might always find a refuge. In Gilead the son of the ill-fated Saul took shelter when he sought to re-establish the rule of his royal house (2 Sam. ii: 8). There, too, in his turn, David found sanctuary when he was forced to flee from the unnatural rebellion of Absalom

(2 Sam. xvii : 24), and the men of Gilead hospitably brought him all manner of supplies; "for they said, The people is hungry, and weary, and thirsty, in the wilderness" (2 Sam. xvii : 29). There, shortly afterward, the great battle was fought in which Absalom met his death under one of the mighty "oaks of Bashan;" and his army was so scattered that, in poetic language, the wood is said to have "devoured more people than the sword devoured." By some one of the refugees who sought hospitality in Gilead, and perhaps by David himself, the forty-second Psalm was written; for even in the pleasant land of Gilead the exile longed for the home which was ever in his heart and ever before his eyes. Nor can we forget that Elisha the Tishbite was a man of Gilead (1 Kings xvii : 1), and perhaps it was the rough, wild life of his native mountains that fostered the brave independence which made kings' threats powerless to daunt him. Perhaps, too, it was the rough clothing of the herdsman and the unkempt hair and beard of the border Arab that made Elijah so obnoxious to the cruel but dainty Jezebel. A courtier-like prelate might possibly have won Jezebel's good graces; but the "lord of hair" from Mount Gilead could only repel her and arouse her hatred.

We have more than one sad story of Mount Gilead, but there is one sadder than all the rest. Jephthah, Judge of Israel, was a Gileadite, son of a man named Gilead and a foreign concubine (Judges xi : 1). Driven after his father's death from all share in the inheritance, he betook himself to the desert and there waged the wars of a freebooter as was then deemed to be proper for a gallant man. His fame as a warrior was soon reported to his kinsmen of Mount Gilead, and when war arose between them and the Am-

monites they sent an embassy to ask him to become their chieftain. Jephthah readily consented, but on condition that if he were victorious he should then be judge over his people. To this condition they agreed. Jephthah showed the utmost skill in so negotiating with the Ammonites as to gain time for sufficient preparation. "Be content," he said by his ambassadors to the Ammonites, "Be content with the land that Chemosh, thy god, giveth thee to possess." There was still a good deal of heathenism in Jephthah's religious views, since he seems to have thought that Chemosh was the god of Ammon in the same sense that Jehovah was the God of Israel. Nevertheless he was thoroughly sincere and devout; and when he marched against the Ammonites he made a solemn vow unto Jehovah that if Jehovah granted victory to his arms, then whatsoever should first come forth out of his house to meet him when he returned in peace from battle should be offered up to God for a burnt offering. His victory was speedy and complete, and he returned in peace and joy to his house in Mizpeh. The old Greeks had a saying, "Call no man happy till he dies;" and the fate of Jephthah illustrates the saying. At his home in Mizpeh he had an only child, a daughter; and "beside her he had neither son nor daughter" (Judges xi: 34). As he drew near to his dwelling this daughter came bounding to meet him, dancing with her maidens and playing on her timbrel. This, then, was the offering he had vowed to pay as the price of victory, and the boldest warrior of the desert dared not break that vow. "Ah, my daughter; ah, my daughter," he cried, as he rent his robe, "thou hast brought me very low. I have opened my mouth to the Lord, *and I*

cannot go back!" The answer of his child was worthy of herself and of her sire. "My father," she said, "if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon" (Judges xi : 36). One boon only she craved, and that was that she might go away with her companions on the hills and through the woods of Gilead, and bewail the loss of a joyous motherhood, which every Israelitish maiden cherished as her dearest hope. She went, and she returned; and what then happened no man knows. For ages no one doubted that the maiden was slaughtered and her body burned to ashes in fulfillment of her father's vow. Of late some commentators have conceived that a life of celibate seclusion was the fate imposed upon her; but the truth cannot be ascertained. Either way it was a cruel and horrible mistake. If the poor half-heathen Jephthah, who had drunk in heathenism with his persecuted mother's milk, had only known the law which he intended to obey, he would have known that when an Israelite devoted himself or his child to God, he might redeem himself or his child on payment of certain shekels (Lev. xxvii : 1–8); and then the world would never have been thrilled with this sad story.

Happily no doubt for him, Jephthah was not allowed much time for the indulgence of his grief. The men of Ephraim, on the western side of Jordan, who had refused to join in war against the Ammonites, now challenged his right to go to war without their consent, and boldly invaded Gilead to punish him. Jephthah answered with great moderation, but when they forced a battle he

defeated them, and when they broke in flight he sent to occupy the only ford (probably Beth-barah) by which they could return into their own country. As the fugitives approached the ford they were asked if they were Ephraimites, and if they said they were not, the men of Gilead bade them pronounce the word *shibboleth*, which means a *stream* or an *ear of corn*. This word the Ephraimites invariably pronounced *sibboleth*, for they "could not frame to pronounce it aright;" and being thus easily detected, they were put to death. After this second victory, Jephthah held his dearly-purchased judgship just six years. "Then died Jephthah, the Gileadite, and was buried in one of the cities of Gilead" (Judges xii: 7).

As the pilgrims, on their way to the passover, passed down the Ghor, every part of Mount Gilead would be sure to recall sacred and tragic historical recollections. Most of the cities forming the famous confederacy of Decapolis were in that locality, though its boundaries apparently extended from Damascus on the north to the Jabbok on the south. The "ten cities" are commonly reckoned as follows: Scythopolis (Beth-shean), Hippos, Gadara, Pella, Philadelphia (or Rabbath Ammon), Gerasa, Dion, Banatha, Damascus and Raphana; but some writers omit Damascus and insert in place of it Abila, the capital of the Tetrarchy of Abilene. Few of these ten cities fall within our present scope, but some of them, and others not counted among them, deserve attention.

Gadara is mentioned only incidentally in Holy Scripture, where we read of our Lord's subsequent visit to "the country of the Gadarenes" (Mark v: 1; Luke viii:

26). It is now called *Um-Keis*, and is situated on a steep hill three miles south of the Hieromax and about nine or ten miles from the Jordan. At the foot of the hill and on the banks of the Hieromax were celebrated hot springs and baths which are mentioned by Josephus. In the time of the Roman domination Gadara was one of the most strongly fortified cities of the country, and the remains are still imposing. "Their most remarkable feature," says Dr. Tristram, "is a perfect Roman street more than half a mile long, with the ruts worn by the chariot-wheels; colonnades on either side, of which the columns are lying prostrate though many bases are standing; and massive crypt-like cells in a long row, apparently a market or bazaar." There is also a fine amphitheatre and a very perfect theatre. To the east of Gadara is a field of tombs. Several acres are strewn with stone coffins and their lids; and the whole district is perforated with caves of sepulture, which are now used for dwellings or temporary shelter by the tribes which visit that neighborhood for a part of the year. Gadara was the scene of one of our Lord's most wonderful miracles, which is recorded by all three of the synoptic evangelists (Matt. viii: 28–34; Mark v: 1–21; Luke viii: 26–40). When Jesus crossed over the sea of Galilee into *Gadaritis*, the "country of the Gadarenes," which at that time was understood to extend to the Sea of Galilee, the demoniacs met Him at a short distance from the steep shore; they had come from the field of tombs, where they made their abode, wearing no clothes, and having no other dwelling; and when the demons were cast out and entered into the swine, then the unclean beasts ran violently down the steep declivity which Jesus had

just ascended. Nothing could fit more accurately into the topographical features of the locality than the circumstances described in connection with this miracle, provided that the locality is understood to be the part of Gadaritis extending to the Sea of Galilee, and not the city of Gadara itself.

About sixteen miles southward from Gadara was Jabesh Gilead, the scene of one of those wild massacres which occurred when there was no king in Israel and every man did that which was right in his own eyes. A fearful offense had been committed by the men of Gibeah in the tribe of Benjamin, which so horrified the other tribes that with one consent they assembled and marched into the territory of Benjamin, demanding that the offenders should be given up to condign punishment. The Benjamites refused to surrender their fellow-tribesmen, and then, after two days of bloody defeat, the Israelites by a stratagem took and destroyed Gibeah. Their vengeance was terrible, for they left none of the tribe of Benjamin alive except six hundred men who succeeded in making their escape. Moreover, they made a solemn oath that they would not give their daughters to those men to enable them to reconstitute their families. But when they came to reflect, they began to bewail the almost complete extirpation of one of the twelve tribes of Israel; and in their dread of that loss they would now have been willing to give their daughters in marriage to the Benjamites if their oath had not made it impossible. They inquired therefore whether there were none of the Israelites who had not taken part in the war on Benjamin, and finding that the men of Jabesh Gilead had kept out of the war, they sent and put to

death every soul of the inhabitants of that town except four hundred unmarried women, whom they gave to the Benjamites to be their wives. The remaining two hundred Benjamites were provided for by carrying off two hundred maidens from the yearly dance of the women of Shiloh.

The name of Jabesh still survives in the *Wady Yabes*, a glen with a perennial stream flowing through it to the Jordan, which it enters a little south of Beth-shean. The town is on a hill directly opposite to Beth-shean, on which it looks down; and when the inhabitants of Jabesh Gilead heard that the bodies of Saul and his sons, after the battle in which they died, had been dishonored in the town which stood fairly under their eyes, "the valiant men of the city rose up in the night and took the bodies and came to Gilead, and burned them there; and they took their bones and buried them under a tree at Jabesh, and fasted seven days." At Jabesh, therefore, Saul rested after all his many years of error and unsettled intellect; and although the remains were afterward removed to the sepulchre of Kish in Zelah (2 Sam. xxi: 12–14) yet no Hebrew pilgrim could ever pass that spot without gentle thoughts of the unhappy king.

About six miles northwest of Jabesh is *Pella*, a city of the Decapolis, which is not mentioned in Scripture, but which is memorable in Christian history. When Jerusalem was about to be besieged by Titus the Christian inhabitants remembered our Lord's warning, and the whole Christian community fled to Pella, where they abode in undisturbed safety. The place is now entirely deserted, but its ruins are extensive and there remains a splendid fountain with two columns near it standing upright still.

Mahanaim, or "the hosts," cannot be identified with perfect satisfaction, but Dr. Tristram thinks it must have been at a place still called *Mahneh*, where there is a fine fountain and an open pool, and traces of buildings all grass-grown and now buried beneath the soil. It received its name of Mahanaim from Jacob, when he was returning into Canaan, in honor of God's hosts of angels that met him in the way after his separation from Laban (Gen. xxxii : 1, 2). Mahanaim subsequently became a place of importance. It was here that Abner crowned Ishbosheth the son of Saul, King of Israel, when David was crowned King of Judah at Hebron; here Ishbosheth reigned for two years (2 Sam. ii : 8–10); and here at last he was murdered (2 Sam. iv : 5–7). It was to Mahanaim that David fled at the time of Absalom's rebellion, and not far from Mahanaim the decisive battle was fought in which Absalom lost his usurped throne and his life. It was at the gate of Mahanaim that David sat waiting for news of the event of that battle; and it was to a chamber over the gate of Mahanaim that he went weeping and saying, "O, my son, Absalom! My son, my son, Absalom! Would God I had died for thee, O Absalom, my son, my son!" Except as one of Solomon's commissariat districts, Mahanaim does not again appear in history.

A little to the south of the supposed site of Mahanaim is the city of *Gerasa*, now called *Jerash*. At the time of Christ it was one of the most important cities of Decapolis. In the Jewish war it was taken and burnt by order of Vespasian, but was restored to great splendor under the Antonines. Of its early history we know nothing, nor do we know anything of its abandonment.

It seems never to have been occupied by the Saracens. It remains now almost as the Romans left it. Dr. Tristram says it is probably the most perfect Roman city left above ground; his description of it is therefore interesting. "It occupies both banks of a little stream in the centre of a wide open valley. The paved roads both north and south are unbroken, skirted with tombs and monuments, pagan and Christian. The walls are, in places, of the original height, inclosing a square of about a mile with the little stream buried in oleanders running through the centre and many a street bridge over it. The streets remain—the principal one having a double row of columns a mile in length, richly carved, fronting temple and palace in rapid succession. The side streets cross at right angles. For a thousand years it has been a silent wilderness, yet all can be traced. Even the sockets of the gates still remain in the arches of the gateways, and the water still runs in the channel to flood the circus for mock sea-fights. Temple, theatre, triumphal arch, forum, baths, Christian cathedral, are all here in every variety of later Roman architecture. Yet this was but a distant provincial city, standing almost in the Arabian desert and almost without a history."

Somewhere between Mahanaim and the river Jabbok was *Peniel*, or *Penuel*, "the Face of God," so called by Jacob after he had wrestled all night with the angel, who gave him the name of Israel; "because," the patriarch said, "I have seen God, face to face!" Its exact locality cannot be ascertained, though it was a fortified place in the time of the Judges (Judg. viii: 8–17).

When the pilgrims approached the Jabbok on their way southward they would be in the neighborhood of

Succoth, a place of which no recognized vestige remains. There Jacob must have sojourned for a time after leaving Peniel, since he built him a house there and made permanent booths for his cattle (Gen. xxxiii : 17). After the great victory of Gideon over the Midianites, when he and his brave three hundred were "faint yet pursuing," Zeba and Zalmunna the men of Succoth refused to give them bread lest Gideon might not after all capture his fleeing foes. Submitting to this inhospitality, Gideon promised to chastise the men of Succoth when he should return; and accordingly, when he did return with the heads of the Midianitish princes he took the seventy-seven elders or sheiks of Succoth, and "taught them" a sharp lesson with thorns and briars of the wilderness (Judg. viii : 4–16). On the western side of Jordan there was another Succoth, which Dr. Robinson identifies with *Sakut*, a ruin about ten miles west of the river; but while this locality would suit the story of Gideon it is apparently too far north for the Succoth of Jacob, besides which the Succoth of Jacob appears to have been on the eastern side of Jordan. Wherever the true site may have been, Solomon placed his brass foundries for casting the metal work of the temple "in the district of Jordan, in the fat or soft ground between Succoth and Zarthan" (1 Kings vii : 46) or "between Succoth and Zeredatha" (2 Chron. iv. : 17). The site of Zarthan or Zeredatha is wholly unknown.

So at length passing on their left the city of Aroer, the scene of Jephthah's victory over the Amorites, the pilgrims would come into the *Plain of Jordan*, and would soon find themselves at *Beth-nimrah*, the *House of the Leopard*, now called *Beit-nimrim*, the House of Leopards.

The Septuagint, as Dr. Tristram remarks, renders Beth-nimrah by *Beth-abara*, the House of the Ford, probably because, at the time when the Septuagint translation was made, the leopards had disappeared before the advance of population and the ford at Beth-nimrah had come to be known and recognized as the principal passage for travellers to Gilead and Galilee. Somewhere near this spot it must have been that the host of Israel crossed over into the Promised Land. The whole people were encamped in the plain of Jordan. In the sultry groves of *Abel-shittim*, "the Marshes of the Acacia," which spread out along the plain, they had been seduced by the Moabites into the licentious rites of Baal-Peor, and had been sorely punished for their sin (Numb. xxv : 1–9). At length, from the upper part of the plain, the priests advanced boldly into the bed of the stream, bearing the ark of God; then, we are told, the waters from above were arrested in their flow, and when the waters below had flowed on into the Dead Sea the countless multitude of Israel was able to cross over dry-shod into the land that was thenceforth to be their own (Josh. iii. 14–17). Centuries later, it must have been close to this spot that the Prophet Elijah, on the last day of his earthly life, smote the waters of Jordan with his mantle and made a way for himself and Elisha to the borders of his native Gilead, where he was to be taken up into heaven by a whirlwind in the sight of his faithful follower (2 Kings ii : 1–11); and it must have been near the same historic spot that Jesus was baptized by His great forerunner, the Baptist (Matt. iii : 13; Mark i : 9; Luke iii : 21). Beth-nimrah exactly corresponds with the incidental descriptions of the place where John baptized as

we find them in the gospels. It is "beyond Jordan" (John 1 : 28); it is accessible to "Jerusalem and all Judea" (Matt. iii : 5; Mark 1 : 5); and the mention of St. Matthew of "the region round about Jordan" in all probability signifies the Plain of Jordan, the great Oasis of Jericho.

Looking southeast from Beth-nimrah, which we may now assume to be the Bethabara of St. John, the pilgrims would behold the mountains of Moab rising gloomily before them—the *Pisgah* whence Moses was permitted to view the Promised Land. Pisgah, like Gilead and Lebanon, does not designate a particular peak, but a mountain range of which the "head" or loftiest crest is *Mount Nebo.* It was to the top of Nebo, which the Arabs call *Jebel Mebbeh,* that Moses the man of God was sent to die; and before he died God permitted him to behold a wide prospect of the land to whose borders he had led the fugitive slaves of the Egyptians. "The Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah unto the utmost sea, and the South, and the plain of the valley of Jericho, the City of Palm Trees, unto Zoar" (Deut. xxxiv : 1–3). The view from the summit of Mount Nebo corresponds with this statement. From the same spot the traveller can descry the mountains of Gilead stretching northward to Bashan, while on their eastern part they slope gradually to the far-off Arabian plain, waving with corn and grass, without a house, a tree, or a bush, but with the black tents of the Arabs dotted far and near, and visible through the glass. The eastern side of the Dead Sea of course is not visible, but through a break in the middle Engedi is

seen, still green in the distance. Behind it, on the southwest, appears the ridge of Hebron as far as Bethlehem and Jerusalem, with the Church of the Ascension seated on the summit of the Mount of Olives. To the northwest is Gerizim, with the Plain of Esdraelon lying peacefully beyond, and yet further in the same direction is the ridge of Carmel. On the right of Carmel appears the summit of Mount Tabor, with Gilboa and Little Hermon lying near by, while beyond all rises the snow-capped Hermon; and then the eye, sweeping down the Ghor, rests at last on Jericho, just beyond the ford. As Moses looked between the Jordan and the eminence on which he stood he saw beneath him the little city of Zoar, to which Lot escaped from Sodom (Gen. xix: 17–22).

The cities of the plain, which were destroyed for their iniquities, are commonly supposed to have been situated within the boundaries of what is now the Dead Sea, and their destruction is supposed to have been accomplished by some tremendous geological convulsion by means of which the Dead Sea came into existence. There is no ground whatever for such an opinion. It is not sustained by the language of Scripture; and there is nothing to sustain it in the geological formation of the Dead Sea, which has come into existence in the same way as similar salt lakes in the interior of Africa. It is possible that no extraordinary catastrophe would be required to produce the events described in Genesis. The whole neighborhood abounds in sulphur; from the sea itself masses of bitumen are thrown up, and during the earthquake of 1837 whole islands of that substance were detached and floated on the surface. Given an abundance of the combustibles, and it would require only "fire

from heaven," that is to say a lightning storm, to destroy the cities of the plain. Dr. Tristram gives many scriptural reasons why it is impossible to believe that these unfortunate cities could have occupied the present place of the Dead Sea, and why it is extremely probable that they did stand in the Plain of Jordan.

From the summit of Mount Nebo the brave old ruler of Israel looked down over the Land of Promise. He was a hundred and twenty years old, but his eye was not dim and his natural force was not abated. Again he received the assurance that God's covenant with Abraham, Isaac and Jacob should be kept, though he himself was not to see its fulfillment; and then "Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord; and He buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."

The incomparable sacredness of Jordan over all other rivers in the world dates not from the scenes of carnage which its banks have witnessed, but from the baptism of the Saviour in its waters; and the very water of the Jordan itself has always been especially, and even superstitiously, venerated. In the time of Constantine it was considered a great privilege to be baptized in Jordan or with water brought from Jordan. In the sixth century marble steps were built leading down to the place where Christ was believed to have been baptized, and many pilgrims there went down into the river wearing a white robe, which they were to wear only once again—as their burial shroud. Shipmasters carried away with them bottles of water, with which they sprinkled their vessels before making their homeward voyage. At this present

time, on every Easter Monday thousands of pilgrims are escorted by guards of Turkish troops to bathe at a lower ford, about two miles above the Dead Sea; and as the Easter of the Greeks falls on a different day from that of the Latins, there is no particular rivalry between these sects; indeed, they bathe at different places, the Greeks at a spot called *Kasr el Yehudi*, and the Latins at another spot called *Makta*. The crowd, however, is always a motley one. To quote from Dr. Geikie, "the streets of Jerusalem are for the time deserted to see the caravans set out; women in long white dresses and veils, men in flowing robes and turbans, covering the space outside the walls and slopes and hollows of the valley of Jehoshaphat to see the start. The procession streams from the gate, and pours along the camel track toward Bethany and the Jordan—some on foot, others on horseback, or on asses, mules or camels. Some companies travel with tents and provisions, to make everything comfortable on the journey. Here a woman on horseback, with a child on each arm, is to be seen; there in a pannier on one side of a mule is a woman, in the other on the opposite side is a man; or a dromedary, with a great frame across its hump, bears a family with all its coverlets and utensils. The Russian pilgrims, men, women and priests, if it be the Greek Easter, are afoot in heavy boots, fur caps, and clothing more fitted for Archangel than for the Jordan Valley. Midway comes a body of Turkish horse with drawn swords, clearing the way for the governor; then pilgrims again. Drawn from every land, they have travelled thousands of miles in the belief that to see the Holy Places and to bathe in the Jordan will tell on their eternal happiness."

At night the pilgrims camp at *Er Riha*, the modern Jericho, and long before the next day breaks they are up and on their way, by torchlight, to the banks of Jordan. As the sun is rising over the eastern mountains the foremost pilgrims reach the sacred river. "Before long the high bank above the trees and reeds is crowded with horses and mules, camels and asses, in terrible confusion; old, young, men, women and children of many nationalities, all pressing together in seemingly inextricable disorder. Some strip themselves naked, but most of them plunge in clad in a white gown, which is to serve hereafter as a shroud, consecrated by its present use. Families bathe together, the father immersing the infant and other children, that they may not need to make the pilgrimage in later life. Most of them keep near the shore, but some strike boldly out into the current. In little more than two hours the banks are once more deserted, the pilgrims remounting their motley army of beasts with the same grave quiet as they had shown on leaving them for a time; and before noon they are back again at their encampment."

CHAPTER VIII.

FROM JORDAN TO JERUSALEM.

Leaving the Ghor behind them, the Holy Family and the band of pilgrims with whom they were in company would pass through the ford of Bethabara and turn westward toward the Holy City. Before them lies the Plain of Jericho. On their left, but not far off, is a place of renown in the annals of Israel.

When the host of Israel in entering the Promised Land had marched through the empty bed of the Jordan, Joshua commanded one man of each of the twelve tribes to take out of the channel of the river, where the priest's feet had stood firm, twelve stones, which were to be carried to the place of their encampment that night (Josh. iv : 1–3). Those twelve stones were accordingly set up at *Gilgal* (Josh. iv : 20). Until very recently the site of Gilgal was unknown, but it is now identified at *Tel Jiljalia*, a mound over the ancient town, and *Birket Jiljalia*, a pond belonging to it. Captain Conder supposes that the twelve stones taken out of Jordan were set up as a sort of miniature Stonehenge. This may or may not be true, but nothing of the kind is now to be found ; and indeed, stones which could be carried on the shoulders of single men might easily disappear in the course of so many ages.

The name Jiljalia, the Arabic equivalent for Gilgal, still lingers in Palestine. There is one in the Plain of

Sharon, about thirteen miles north of Lydda, which is probably the Gilgal of Joshua xii : 23; another still further north; a third, which is half-way between Tibneh and Shiloh, seems to be the Gilgal *above* Bethel, so often mentioned in connection with the Prophet Elijah. A fourth Gilgal, which has not been identified, was "beside the Plains of Moreh" (Deut. xi : 30). It was at none of these, however, but at Gilgal in the Jordan plain, about four miles southwest from the probable place of passage over the river, that Joshua kept his headquarters after the taking of Jericho and Ai (Josh. ix : 6; x : 6, 15, 43; xiv : 6). At this Gilgal the tabernacle was set up, and there it remained until it was removed to Shiloh (Josh. xviii : 1). At the same Gilgal Samuel made his yearly circuit as judge of Israel (1 Sam. vii : 16), and there after Saul's victory over the Ammonites the new sovereign's authority was universally acknowledged, and there his reign was solemnly inaugurated with great rejoicing (1 Sam. xi : 14, 15). Gilgal seems to have retained the character of a religious centre or sanctuary after the time of Joshua; and early in the days of the judges an "angel"—perhaps a prophet—of the Lord was sent thence to rebuke the people for making leagues with the heathen inhabitants of the land (Judg. ii : 1–2). Later on its situation and importance were such that it was deemed to be the proper place for the people of Judah to meet King David when he returned from Mahanaim, after the death of Absalom (2 Sam. xix : 15). But the inhabitants of Gilgal at last fell into such idolatry as to be denounced by the Prophets Hosea and Amos for making their city a chief place of idolatrous worship (Hosea iv : 15; ix : 15; xii : 11; Amos iv : 4; v : 5).

River Jordan.

A little to the south of Gilgal, *Beth-Hoglah*, the Haunt of Partridges, stood on the boundary line which separated the tribe of Benjamin from that of Judah (Josh. xv : 6; xviii : 19). It is still known by the name of *Ain-hajla*, or the Fountain of Hoglah, from the finest spring to be found in the whole Ghor. The sparkling stream which gushes forth from it produces verdure wherever it flows, and if used for irrigation it would cause fertility around it like the spring at En-Gannim. But it is not used, and the surrounding land, with the exception of a small natural oasis, is a barren waste. A couple of miles or less further to the south there was until within the last twenty years a ruin called *Kasr Hajla*, or the Tower of Hoglah, which was all that remained of an old monastery. It is probable that this ruin was a place of prayer of monks of the order of St. Basil, who had fled from the turmoil of the world more than fifteen hundred years ago, and whose successors continued, until the sixteenth century, to offer hospitality to pilgrims. For three hundred years it was deserted, but in 1882 the stones of the old ruin were removed to make room for a new monastery at the same spot.

Five miles to the northwest of Gilgal, four hundred feet above the Jordan near the base of a rugged, precipitous and forbidding mountain and at the foot of a great mound of ruinous *débris*, a noble spring gushes from the rock, pouring its water into an old basin about forty feet long by twenty-five feet broad and built of hewn stones. The mound of ruins is all that now remains of the ancient Canaanitish city of Jericho, the *City of Palm Trees* (Deut. xxxiv : 3; Judg. i : 16), the first walled town taken by the Israelites on the western side

of Jordan. It was strongly fortified; but since the Israelites were able to march round it seven times in a single day (Josh. vi : 4), it can have been of no great size. It is first mentioned in connection with the visit to it of the spies who were entertained by Rahab, and who made a covenant with her that when the city should be taken, she and her kindred should be spared (Josh. ii : 1–22). By a special miracle Jericho was taken, the inhabitants were put to the sword, and the whole town was levelled with the ground (Josh. vi : 1–21). There is no reason to suppose that the house of Rahab, which was built upon the city wall, was spared in the general destruction, but that trivial circumstance did not prevent the very house itself from being shown in the Middle Ages, as its site is still shown to travellers of our own time. After the destruction of Jericho, Joshua laid this curse upon the man who should rebuild it, that its foundation should be laid in his first-born and its gates set up in his youngest son, or in other words that his children should perish (Josh. vi : 26). Possibly he meant only to forbid the building of a fortified city; but certain it is that Jericho was ultimately rebuilt, though the curse of Joshua is said to have been fulfilled in the family of Hiel (1 Kings xvi : 34). When restored it became a place of importance, and either in the city or in its immediate vicinity was established one of the schools of the prophets (2 Kings ii : 5, 7). It was frequently visited by the Prophets Elijah and Elisha. It was from Jericho that Elijah set out with his faithful pupil on that last stage of his earthly journey which was to take him back to his native Gilead, there to be delivered from the heavy burden he had been called to bear (2 Kings ii : 4–6).

Dr. Tristram has no doubt that the great spring of Jericho, which is now called by the Arabs *Ain es Sultan*, or the *Sultan's Spring*, but by Europeans the Spring of Elisha, is "beyond question identical with the fountain whose bitter waters were healed by the Prophet Elisha" (2 Kings ii : 19–22). He considers that in its former brackish state, which it shared with many other springs of that neighborhood, its waters though disagreeable to the taste and unfit for drinking were not inimical to vegetation, and especially not so to the palm which rejoices in saline ground. Be that as it may, the water of Elisha's spring is now sweet and wholesome, though certainly not cool, its temperature being 84 degrees Fahrenheit.

It cannot have been far from that spring, since it was in the Plain of Jericho, that the luckless King Zedekiah was captured by the Chaldeans after the conquest of Jerusalem by Nebuchadnezzar (2 Kings xxv : 5). Jericho shared in the misfortunes of that time of desolation. When it was restored we do not know, but after the captivity three hundred and forty-five heads of houses returned to their old home (Neh. vii : 36), and the men of Jericho took part in rebuilding Jerusalem (Neh. iii : 2). From that time on Jericho was one of the principal cities of the Jews. For a single night the great Pompey encamped beside it, and Antony gave it with its fruitful plain as a royal gift to Cleopatra. It was then especially renowned for its gardens of balsam, which Dr. Hooker supposes to have been the *zakkum*, a tropical plant which still flourishes there and yields an oil famous for its healing qualities. Herod farmed, and at length purchased, Jericho from Cleopatra; and when it had been sacked by his Roman allies he magnificently rebuilt and fortified it.

Jericho was not his capital, but his winter residence, and there he died. It was in an amphitheatre of his own construction that Salome publicly announced the death of the unlamented tyrant. Not long after his death the splendid city of Herod was taken and burned by a rebellious slave called Simon; but it was again rebuilt by Archelaus with a beauty which it had perhaps not before had. Certainly the plain had never before had such advantages as Archelaus gave it, for he built aqueducts to irrigate the lands, and he made extensive plantations of palms, so that Jericho again became a "City of Palm Trees." Its streets appear to have been broad enough to allow the growth of sycamores for shade (Luke xix : 4), and all its arrangements may be presumed to have been in the magnificent and sumptuous fashion which was characteristic of Herodian cities.

In all probability the beautiful Jericho of Archelaus was the first city worthy of the name that the Child Jesus ever saw. Independently of its beauty and novelty it must have been most interesting to Him from the circumstance that Rahab, whose name is so prominently connected with its early history, had become the wife of Salmon (who was possibly one of the spies whose lives she had saved), and the mother of Boaz, the husband of Ruth (Matt. i : 5). Rahab the Canaanite, therefore, as well as Ruth the Moabitess, was an ancestress of Jesus Christ. Not only on the occasion of his first journey to Jerusalem but, as it seems, often afterward, Jesus visited the new old City of Palm Trees. At Jericho He gave sight to two, or perhaps it may have been three, blind men (Matt. xx : 30; Mark x : 46; Luke xviii : 35); at Jericho He was entertained at the house of Zaccheus, the

chief publican or superintendent of customs in that district, who had climbed one of the sycamores which lined the way in order to see Jesus pass by; and it was in the road between Jerusalem and Jericho that He chose to lay the scene of his lovely parable of the Good Samaritan.

After the time of Christ Jericho was destroyed by Vespasian, but it was again rebuilt and still existed in the time of St. Jerome. Origen found there a version of the Old Testament Scriptures and other valuable manuscripts. It was the see of a bishop who was dependent on the See of Jerusalem; and bishops of Jericho took part in several church councils of the fourth, fifth and sixth centuries. After awhile the city fell into decay and has never again been rebuilt. The city of Herod had been somewhat to the south of the ancient city of the Canaanites, and if there was a city of Jericho in the time of the Crusades it must have been more than a mile further to the southwest, at the site of the present Er Riha, where there is a large square castle or redoubt which must have been built in that period and which is foolishly supposed to occupy the former site of the house of Zaccheus. In the time of the Crusades the Plain of Jericho was immensely productive; it was assigned to the Knights Templars of Jerusalem, and was considered to be worth $25,000 of yearly revenue. This was an enormous sum in that age, and was chiefly derived from the culture of sugar cane, for it is a curious fact that before America was discovered sorghum cane was successfully cultivated at Jericho. Not far from the great spring of Elisha are the remains of an old sugar mill, formerly used by the Templars.

The rugged mountain which rises behind the Fountain

of Elisha and the site of ancient Jericho is *Mount Quarantania*, or the Mountain of the Forty Days, now called *Jebel Karantel*. It is the reputed scene of the Temptation of Christ. The tradition may be more ancient than the time of the Crusades, and it has been well said by one who is not too prone to credit ecclesiastical conditions that, rising as it does naked and arid like a mountain of malediction, imagination sees in it a fit place to be the haunt of evil influences—a place where, in the language of the prophets, "the owls dwell and the satyrs dance." There for forty days was Jesus with the wild beasts and in the chosen home of the vulture; driven thither of the Spirit to be tempted of the devil, and yet guarded by angels, so that the beasts were powerless to hurt Him. Perhaps in the daytime, or in the solemn season of His nightly watchings, He looked down from the grim crest of Quarantania upon the winding stream of the Jordan, as the sons of the prophets had long before looked down from the same spot when the world-worn prophet of Carmel was passing over to the scene of his deliverance (2 Kings ii : 7, 15).

So steep and dangerous are the precipitous sides of Jebel Karantel that in all cases a guide is considered as necessary as in climbing the Alps. Even Dr. Thomson did not care to try that difficult ascent; and on one occasion when he might have done so, the caves which abound on the mountain side were occupied by robbers, so that no one could venture to approach. Canon Tristram happily did visit them with a party of travellers, and his account of those curious caves is extremely interesting. He says:

"On the eastern side are some forty habitable caves

and chapels; and probably there is a much larger number on the south face, in the gorge of the Kelt. These caves have all been approached by staircases and paths hewn out of the face of the rock; but time and water have worn away many of these, and left the upper caverns in some cases wholly inaccessible. The lowest range of caves is close to the sloping *débris*, and they are still tenanted by the Arabs, who use them for sheepfolds and donkey-stables, and sometimes, as we discovered, for corn and straw depots. The next tier is easily reached, and generally every spring a few devout Abyssinian Christians are in the habit of coming and remaining here for forty days, to keep their Lent on the spot where they suppose our Lord to have fasted and been tempted.

"This tier is easily accessible to any one with a steady head. The way to it is by a niche hollowed in the side of the precipice. The ground floor of these cells, if the expression may apply to such aerial dwellings, appears to have been a series of chambers, with recesses hollowed for beds and for cupboards. There are four of these apartments, opening into each other, the natural caverns having been artificially enlarged. Below is a well-plastered reservoir or tank, to which the water has formerly been conveyed through cement-lined stone tubs from the waterfall, several hundred feet to the right. These tubs are neatly concealed in the rock and quite out of the reach of any attack."

In the third chamber, which was reached with difficulty through "a small hole scooped out of the native rock, were three consecutive chambers, with a well-arched front of fine dressed stone and various arched doorways and windows looking east, all lined with frescoes of which

the faces alone had been chipped out by the Moslem iconoclasts. The centre room was evidently a chapel, covered with Byzantine paintings of saints and had an apse in the east front with a small lancet-window. The dome of the apse was filled by a fresco of our Lord with a Greek inscription over it."

Canon Tristram and his party climbed with the aid of a rope through another hole in the rock, "and with a short exercise of the chimney-sweep's art" found themselves "in a third tier of cells, similar to the lower ones and covered with the undisturbed dust of ages. Behind the chapel was a dark cave, with an entrance eighteen inches high, full of human bones and skulls, with dust several inches deep. We were in the burial-place of the anchorites. The skeletons were laid east and west, awaiting the resurrection." Still higher did the party climb, only to find similar cells, chapels, and caverns strewn with human bones and skulls. There were some inscriptions, but they were of no historical value.

The Plain of Jericho is now almost entirely barren. Besides the Spring of Elisha, there is another spring of equal magnitude about two miles further up. It is called *Ain Duk*, and is probably at the site of the ancient fortress of *Docus*. If used for purposes of irrigation, the water from these two springs might suffice to make a large part of the plain as prolific as ever. There is hardly anything which might not be successfully cultivated there; yet the plain is desolate, with the exception of a few gardens and patches of wheat and tobacco, which the inhabitants raise for their own consumption. For fruits, they are content with the large clusters of grapes which grow over their huts. Perhaps the most characteristic

growth of the plain of Jericho is now the apple of Sodom, as it is called, a woody shrub growing to a height of three or four feet, with broad leaves which are woolly on the under side. The fruit resembles the apple, and is first yellow and then red. It is nauseous beyond description, and when fully ripe it contains within its beautiful rind nothing but dry seeds and a dusty powder. From this fruit, which grows extensively on the shores of the Dead Sea, poets have borrowed the simile of

> "Dead Sea fruits that tempt the eye,
> But turn to ashes on the lips."

The modern village, if it can be called so, of *El Riha* preserves the name of the ancient Jericho, but is more than a mile from the ancient site. It is nothing more than a collection of miserable hovels, inhabited by people of the most wretched sort, whom some travellers believe to be really of gypsy stock. They are among the rudest and most degraded of the inhabitants of Palestine, and are addicted to vices of the most disgusting character.

From Jericho to Jerusalem is only a distance of some thirteen miles, yet the road is one continual ascent, since Jerusalem is 3600 feet higher than Jericho. About two miles east of Jericho the pilgrims would come to *Wady Kelt*, a gloomy mountain gorge 500 feet high, cut by the torrent through the solid rock and with sides so precipitously perpendicular that only the coney and the ibex can attempt to scale them. At the bottom of this frightful chasm is a stream less than fifty feet in width, on which the sun shines but a few minutes in the day, with beds of reeds and rushes and with oleanders fringing its sides. Within the two frowning cliffs, which gloomily

confront each other, are caves and caverns, now wholly inaccessible but once inhabited by Christian monks who thought to find God where no man might safely find them; and between these upright walls of nature's masonry ravens, eagles and vultures sail in undisturbed security. This place of unimaginable solitude and grandeur is thought by Dr. Robinson and others to be the Brook (or torrent) of Cherith, where Elijah hid himself during the great drought which he foretold to King Ahab (1 Kings xvii : 1–8). There he might well feel secure from the pursuit of his enemies, and there the Lord commanded the ravens to feed him day by day. If the word translated *ravens* can, as it is said, be properly translated *Arabs*, the providence which watched over the prophet in his time of danger was surely none the less; for the Arabs of that district are as wild as ravens, and much more dangerous.

In modern, as in ancient times, the road between Jerusalem and Jericho is haunted by robbers. Now, as then, the traveller is entirely likely to "fall among thieves." Mr. Henry A. Harper, the amusing author of "Walks in Palestine," tells how he came near suffering from a misunderstanding of one of these freebooters of the desert. The Turkish government had been obliged to give to a certain sheikh, living not far from Bethany, the official right, for a consideration, "to protect" travellers in the neighborhood of Jerusalem, which is very much the same as a right to exact moderate blackmail. Mr. Harper, having made the proper arrangements as he supposed, one day went quietly sketching, and was unpleasantly interrupted by the *ping!* of a rifle-shot in uncomfortable proximity to his person. Presently the man who

had coolly shot at him came to his feet with the amplest apologies. He had simply seen a stranger, apparently without "protection," and with the true Arab instinct had tried to kill him for such plunder as the murder might bring. Such is Arab morality. The poor traveller who "went down from Jerusalem and Jericho, and fell among thieves" (Luke x : 30) not many miles from the same spot was, perhaps, beset by the lineal ancestors of the Arab of Mr. Harper's adventure.

Six or seven miles through a rough and uninteresting country would bring the travellers to the half-way resting-place between Jerusalem and Jericho. It is now called *Hadrur Khan*, and consists of some ruins situated on a knoll in a wild but dreary region. The ruins are not very ancient, but the tenacity with which the orientals cling to old customs and old places, as well as its position midway between Jerusalem and Jericho, makes it very likely that here was the inn which our Lord had in mind in the parable of the good Samaritan. It has now no host, and furnishes no entertainment for man or beast; but at that time this half-way house must have been a halting-place of sufficient importance to be kept up for the regular entertainment of travellers. Indeed it is altogether probable that our Saviour himself, not only in His first pilgrimage to Jerusalem but often afterward, must have rested at this very spot, or near it. Both as a child, and on that last journey to a Passover at which He himself was to be the victim of the Sacrifice, it can do no harm to suppose that He took his rest at Hadrur Khan.

After two hours more of travel through a country of no particular interest, but always rising higher and higher

above the plain they had left behind, the pilgrims would pass through a valley called *Wady el Hod*, where Shimei cursed and cast stones at David when fleeing from Absalom; and on the western slope of the valley they would ascend to a spring which is called *Ain el Hod*, but which Christians call the *Apostles' Spring* because the apostles must often have visited it with their Master. It is supposed to be *En-shemesh*, or the "Sun Spring," mentioned in Joshua xv : 7. A little beyond the spring they would reach a plateau whence they could look back upon their track from the Jordan. There the mountains of Moab and Gilead would be plainly visible against the eastern sky above the Plain of Jordan and Jericho; and far below the height of the spot on which they stood the peak of Quarantania would be seen, softened in the distance. On the west they would behold the Mount of Olives rising beyond a narrow valley, and about a mile below its summit, at the foot of an intervening ridge or swelling of the mount, they would see before them at a distance of one-third of a mile the village of *Bethany*, the *House of Dates*, or perhaps more properly called the *House of Sorrow*. Not far from Bethany, probably to the east of it but in a spot which cannot now be ascertained, they would also see the village of *Beth-phage*, the House of (unripe) Figs. The hump or secondary ridge beside which Bethany is situated intercepts the view of the crest of Olivet from the village, but from the plateau of El Hod the whole of the little valley and of the mountain beyond is entirely visible. Tradition has it that it was to the plateau of El Hod that Martha went to meet Jesus after the death of her brother Lazarus; and with the confidence of perfect certainty, though there can be

Bethany.

no possible certainty in the case, the very spot of that meeting is still shown to the traveller.

Nothing whatever is said of Bethany in the Old Testament. Its whole interest consists in this, that our Saviour had there something more nearly like a home than He ever had elsewhere after He left the home of his childhood at Nazareth, and that it was the scene of his most famous miracle, the raising of Lazarus. If its name signified the House of Dates, the palm tree must have been cultivated there, but it has now disappeared. The palm is a tree of the desert and the valley, not of the mountains; but because of its rarity the cultivation of a few palms in a mountain district would be quite likely to attract attention and to give the name of the tree or its fruit to the place where they grew.

If Bethany signifies the House of Sorrow or the House of Poverty, a good reason for that name may well be found in the fact that lepers, the most sorrowfully hopeless and generally the poorest and most forlorn of all human beings, were allowed to dwell there (Matt. xxvi: 6; Mark xiv: 3).

From a distance Bethany presents a picture of calm seclusion and peace. It is situated in a woody hollow, with gardens or orchards of fruit trees,—olives, figs, almonds, pomegranates and carobs; but the village itself is a wretched and ruinous hamlet of forty flat-roofed mud hovels. The inhabitants are a rough and squalid people, whose chief occupation is to beg from travellers, and who know how to be as impudent as they are importunate. The name of Bethany is now replaced by *El Azariyeh*, or as Dean Stanley spells it *El Lazariyeh*, a name which is evidently derived from that of Lazarus. The house

of Lazarus is shown to this day, but it is absolutely certain that no such house can have existed for eighteen centuries. His tomb also is shown, but it cannot be the tomb mentioned in the Gospel. St. John says that Martha went to meet Jesus, and then returned and brought her sister Mary to meet Him when He "was not yet come into the town." The narrative gives it clearly to be understood that they went directly to the tomb without entering the town, and besides the Jews never made their tombs within the precincts of their towns. In the vicinity of Bethany there are cave-tombs which might be closed with a great stone and which would answer perfectly to the account of the tomb from which Lazarus was raised. But the place which is now shown as the tomb of Lazarus is within the village. It is an underground chamber twelve feet square, to which there is a descent of twenty-six steps, and within the chamber a vault where the body of Lazarus is said to have been laid. In such a place the people could not have stood around as they are said to have done; and to conform to the circumstances of that place the language of the narrative must have been considerably different from that which St. John uses. The truth is that there is no authority for the locality assigned to the house of Lazarus, to the tomb of Lazarus, or to the house of Simon the Leper, which is also shown. They are mere guesses; and there is just as little reason for the name given to an old tower which is the most conspicuous object of El Azariyeh, and which is called the Castle of Lazarus. The true interest of Bethany consists not in those special features, but in the fact that somewhere near them Jesus spent many days and some of the last nights of His

earthly life; that He uttered here some of the loveliest of his lessons—among them the parable of the Good Samaritan; and that in this place He wrought the last and most impressive of all his wonderful works.

Whether the human mind of the Child Jesus had any prevision of those future events and associations, as he descended from the plateau of El Hod and passed through the village of Bethany, it is useless to inquire, but one would fain hope that it did not. We need not suppose that the human mind of the Child Jesus was burdened with a foresight of the dreadful tragedy in which, twenty years later, He was himself to be the victim. If He had then foreseen all that, his would hardly have been a human childhood. But his childhood was as real as his humanity. Like other children, even He must grow in knowledge and experience, as in stature; and as God mercifully veils from us in early life the trials and sufferings which lie before us, so we may believe, but with all reverent reserve, that the childhood of Jesus was allowed the untroubled serenity and hopeful joy which properly belong to childhood. To him, therefore, as to other boys in the pilgrim company, we may suppose that the moment when he was about to look for the first time upon Jerusalem would be a moment of intense and glad expectancy. With quickened step the pilgrims would walk down to Bethany, and passing through it they would skirt the secondary hill on which it stood and take the road which winds around the southern face of the Mount of Olives.

On their left, as they walked westward, they would have the *Mount of Offence*, "that opprobrious hill," as Milton calls it, on which the idolatrous temples of King Solomon are supposed to have been reared, and which is

really the most southerly of four crests or elevations of the continuous range of Olivet. On their right the pilgrims would have the second of these elevations, which is called the *Hill of the Prophets*. North of that hill is the *Mount of Olives* proper, which is now called by the Arabs *Jebel el Tur*, but by Christians the Mount of the Ascension. On its summit stands the Church of the Ascension, enclosing a chapel which is said to mark the spot from which our Saviour "was taken up" (Acts i : 2). Beyond the Mount of the Ascension is another and still higher elevation, called *Viri Galilaei*, from a tradition that it was there that the angel said to the disciples, "Ye men of Galilee, why stand ye gazing up into heaven?" (Acts i : 11). These four crests of the Mount of Olives rise on the east of Jerusalem; but beyond the city the height sweeps around to the west, and there, facing the northern wall, rises Mount Scopus, where Titus and his legions encamped for the great siege which ended in the utter destruction of the Holy City as Jesus had foretold. Closely fronting the city on the south, but separated from it by an intervening ravine, is the *Hill of Evil Counsel*, so called because of a tradition that on that hill the High Priest Caiaphas had a country house where he and the elders of the people took counsel together to put Jesus to death (John xi : 47–53). On its summit stands a solitary tree which is a landmark to travellers approaching Jerusalem from the south; and at the foot of the ill-omened hill lies the Potter's Field, bought with the price of Christ's blood, which the murderers of Christ thought it not lawful to put into the treasury when the traitor Judas in despairing remorse cast it down at their feet (Matt. xxvii : 3–20). Thus, on three sides at least, do

the mountains "stand round about Jerusalem;" southwest, too, there are hills, but of no great height. Between the city and its mountainous environment run two deep ravines; that on the north and east being the Valley of Jehoshaphat, otherwise called the Valley of the Brook Kedron; and that on the west and south being called the Valley of Hinnom. The modern name of the former is *Wady Sitti Mariam*, or the Valley of our Lady Mary; the modern name of the latter is *Wady el Rababi*, and these two ravines running together make the deep gorge which divides the Mount of Offence from the Hill of Evil Counsel. Within and almost surrounded by these valleys rises Jerusalem, itself of mountainous height though not so high as the Mount of Olives. The plateau upon which the Temple stood is 2441 feet above sea-level, while the Mount of the Ascension is 196 feet and Viri Galilaei is 282 feet higher. It was not the mountains standing round about it that made the situation of Jerusalem so strong against attack, but the deep gorges of Hinnom and the Kedron, from which the sides of the city rose in steep acclivities surmounted by lofty walls and towers. In looking at pictures and especially at photographs of Jerusalem it must be remembered that they invariably fail to show the steepness of these gorges, and so to impress us with the immense defensive strength of the position of Jerusalem in times when artillery was unknown.

Travellers approaching Jerusalem from the west, as they usually do, seldom feel greatly impressed by the aspect of the city. The general feeling is simply expressed by the remark of one, "I am strangely affected, but greatly disappointed!" Lieutenant Lynch however was astonished at the magnificence of his first

view of Jerusalem; but that was because unlike the great majority of travellers he approached it from the Jordan by the Jericho road through Bethany, and had his first view from the same spot from which Jesus first looked down upon Jerusalem. "No human being," says Dean Stanley, "could be disappointed who first saw Jerusalem from the east. The beauty consists in this: that you can then burst at once on the two great ravines which cut the city off from the surrounding table-land, and that then only you have a complete view of the Mosque of Omar. . . . From whatever point that graceful dome with its beautiful precinct emerges to view, it at once dignifies the whole city. And when from Olivet, or from the Governor's house, or from the northeast wall you see the platform on which it stands, it is a scene hardly to be surpassed."

On the same platform where the Mosque of Omar now stands, there, when our Saviour first gazed upon the same scene, stood the beautiful Temple of Herod. Where the followers of Mohammed now frequent the platform of the Haram, there were then to be seen thousands of the sons of Israel thronging to the great Feast of the Passover. The temple then gave solemnity and grandeur to a city not in itself impressive as the Mosque of Omar does now. Filled with the sentiment of sacred adoration and thankfulness, the pilgrims after their march from Jericho would gently descend the side of Olivet amid the gathering shades of evening. Leaving the wooded hillside, with the groves of olives and myrtle trees and pines and palms and fig trees with which this great park of Jerusalem was then covered, they would go down into the Valley of Jehoshaphat. Then proceeding a little

way northward, they would come to an enclosed garden called Gethsemane; and turning sharply to the left they would cross the Kedron which then flowed with water, and which has again begun to flow since the planting of trees upon the bare hills around. At length they would ascend the steep side of Mount Moriah, and passing where the gate called *Bab Sitti Mariam*,—or the Gate of our Lady Mary, also called St. Stephen's Gate,—now is, they would enter the Holy City. As they entered they would have on their left hand the Pool of Bethesda. The narrow and winding street they would first thread is now called the Via Dolorosa, the Street of Woe—the first street of Jerusalem—and perhaps the last—that the feet of Jesus of Nazareth ever trod.

Bethlehem.

salem is the ancient Salem of which Melchizedek was king (Gen. xiv : 18), nor whether that Salem was in the Plain of Jezreel, as St. Jerome declares that it was. Jerusalem evidently cannot be the Salem to which Jacob came, since that Salem was "a city of Shechem."

The place is first mentioned under the name of "the Jebusite," with the explanation that "the same is Jerusalem" (Josh. xv : 8). In the book of Judges it is called "Jebus, which is Jerusalem, the city of the Jebusites" (Judg. xix : 10, 11). It was so strongly fortified that, though the Israelites were successful in subduing the Canaanites of other mountain districts, the city of the Jebusites remained unconquered for centuries afterward. Not until the time of David did it fall permanently into the hands of the Israelites. It is true that we read in Judges i : 8 that the Israelites "fought against it, and took it and smote it with the edge of the sword, and set the city on fire;" but this, as Josephus explains, refers only to the lower city of which we shall hear presently, and not to the upper city, which was fortified both by nature and by art. The city of the Jebusites, properly so-called, was not taken at that time; and when David attempted to besiege it, the inhabitants were so confident of their security that they showed their scorn of the besieging force by manning their battlements with the lame and the blind. Thereupon, as Josephus affirms, David was greatly enraged, and proclaimed to his army that whoever should first scale the heights of the fortress and kill a Jebusite should be captain of the host. The brave men of the army made a simultaneous assault and Joab gained the promised reward. The city was taken and so became the City of David, B. C. 1046.

Jerusalem is situated in the midst of the mountainous table land which extends from the southern boundary of the Plain of Esdraelon southward to Hebron, and from the Ghor of the Jordan westward to the lower hills which form the eastern boundary of the Maritime Plain. Though Jerusalem was not the centre of the land, it was considerably more central than David's first capital at Hebron, and it lay as far north as he could go without leaving the boundaries of his ancestral tribe of Judah. In addition to this advantage and the natural strength of its position, Jerusalem lay beyond the usual track of the armies of Assyria and Egypt when these two nations were at war with each other. We have already seen that when Pharaoh Necho invaded Assyria by way of the Plains of Philistia and Sharon he was unable to understand what objection could be made to his line of march by a king who reigned, as Josiah did, at Jerusalem.

The natural features of the place, if once fixed in the memory, will make other descriptions easy of comprehension. Therefore those features must be clearly stated.

We have seen that along the north of Jerusalem and at some distance south of Mount Scopus there runs a comparatively shallow valley. At the northeast angle of the city the valley turns to the south and runs along the western foot of the Mount of Olives, close to the east side of the city, rapidly deepening as it goes to the south. This is the Kedron Valley, or the Valley of Jehoshaphat.

Along the western side of Jerusalem runs another valley of no great depth which is often called the Valley of Gihon. At the southwest of the city this valley turns sharply to the east in front of the Hill of Evil Counsel, deepening as it goes eastward to join the Valley of

Jehoshaphat in the deep gorge which divides the Hill of Evil Counsel from the Mount of Offence. This valley, or rather ravine, is the Valley of Hinnom.

By the Valleys of Gihon, Hinnom and the Kedron, Jerusalem is enclosed for three-fourths of its circumference.

There is another and lesser but notable ravine which runs from the junction of the Valleys of Jehoshaphat and Hinnom in a direction slightly west of north, so as to separate the southern part of the site of Jerusalem into two hills. This ravine is called the Tyropeon Valley, or the Valley of the Cheesemakers. The hill lying on the west of it is Mount Zion, the original city of the Jebusites, and later the city of David; the other is Mount Moriah, and is believed to be the spot on which Abraham prepared to offer his son Isaac as a sacrifice (Gen. xxii : 2).

It is important to observe the suddenness of the descent of the two principal ravines. From their several starting-points to their junction on the southeast of the city, a distance of about a mile and a quarter only, there is a fall of more than 600 feet. Thus, to quote from a graphic description, "while on the north there is no material difference between the general level of the country outside the walls and that of the higher parts of the city, on the other three sides so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature." Between the two spurs which are separated by the Tyropeon Valley the depression is not

so great, though it is quite certain that by the accumulation of rubbish and ruins this valley or ravine is now much shallower than it was in ancient times.

Two other depressions which may perhaps originally have been deep enough to be called ravines remain to be mentioned. About midway of the western hill the Tyropeon Valley throws out a subordinate valley westward, thus separating it into two hills; and another similar subordinate valley runs, or certainly did formerly run, east and west on the northern part of the eastern hill.

Observing these natural divisions, we are now prepared to distinguish the southern part of the western hill as the Citadel of Zion, also called the Upper City, and the northern part as the Akra, or the Lower City. The central part of the eastern is Mount Moriah, the site of the Temple; the hill on the north of it is Bezetha; and the southern end of Mount Moriah is called Ophel. Of all these hills, the Citadel of Zion is considerably the highest. Its greatest elevation is 2535 feet above sea level; the highest point of Akra is 2482; of Bezetha, 2487; of the Temple area, 2432; and of Ophel, 2350; so that the general appearance of the surface is that of a slope downward from the southwest hill to Bezetha and Mount Moriah on the north and east, with a steeper slope to Ophel on the southeast. From the summit of Zion to the Pool of Siloam at the feet of Ophel the fall is 410 feet.

To speak of these divisions of Jerusalem in a little more detail, we may say of Mount Zion that it is undoubtedly the original city of the Jebusites which became the city of David, and afterward the Upper City or the upper market of Josephus. Here David built his palace,

and here for a thousand years not only the kings of Judah, but the foreign rulers who held possession of Jerusalem, resided. Here too was the sepulchre of David and of fourteen of his successors. As Zion was the first, so it was the last part of Jerusalem which owned the rule of Israel. After all the rest had fallen before the battering-rams of Titus—after even the fortress of the temple had been stormed—the last remnant of the Jews, crossing the bridges which then led from the Temple over the Tyropœon Valley to the Upper City, there renewed the conflict in the ancient keep of their kings and perished under the last banner of Israel that was ever raised in Jerusalem.

Though we are able to tell with entire satisfaction which of the divisions of Jerusalem is Mount Zion, it is less easy to ascertain its original boundaries, that is to say the lines of its defensive works. Even that however may be done approximately. The City of David included the whole of Mount Zion, and therefore a large part of the hill which lies without the modern wall on the south. The Tyropœon Valley, which has been filled up by the ruins of many devastations to a depth of 120 feet, must then have lain between two inaccessible steeps, and the frowning precipice on its western side was the eastern boundary of David's city. On the north the lesser valley thrown out westward from the Tyropœon was of considerable depth, and although it has now become entirely filled up, it was then the northern boundary of Zion. Where that valley once ran is now the Muristan, a wide vacant space within the city beginning not more than 300 paces from the Jaffa gate. In the Middle Ages it was the site of the Hospice of the Knights of St. John

and of the Convent of St. Mary. It is now merely an arable field.

Having thus ascertained the limits of the City of David, we can have no doubt of the general position of Akra, or the Lower City. It lay to the north of the branch of the Tyropeon by which it was separated from the Upper City of David. Josephus says that it was separated by a broad valley from the Temple Mount; but that the Asmonean princes levelled the summit of Akra and filled up the intervening valley. The Akra, then, must have included the greater part of the present Christian Quarter lying north of the Jaffa gate, and must almost certainly have included the site of the Church of the Holy Sepulchre. This is the reason why it seems to be impossible to accept the traditional scenes of the death, burial and resurrection of Christ as satisfactory, since it is absolutely certain that they lay without the walls of Jerusalem.

Two names occur in connection with ancient Jerusalem—*Millo* and *Silla*. The former is mentioned when David took the city from the Jebusites (2 Sam. v : 9), and it too was one of the great works of Solomon (1 Kings ix : 15). Hezekiah, also, "repaired Millo in the City of David" (2 Chron. xxxii : 5); and in Millo King Joash was murdered (2 Kings xii : 20). Yet we do not know what Millo was. The most satisfactory explanation, in Dr. Tristram's opinion, is that it was the ancient fortress or keep of Mount Zion, and that the name is a survival of Canaanitish times. Of *Silla*, which is named once in connection with Millo (2 Kings xii : 20), nothing whatever is known.

Several viaducts or bridges spanned the Tyropeon

from Zion to Mount Moriah. Remains of two of these, known respectively as Robinson's Arch and Wilson's Arch, have been discovered toward the south of the present Haram enclosure. But the present enclosure itself has no such appearance as it had before the time of Solomon. Then it was a distinct and separate hill, with the deep ravine of the Tyropœon dividing it from Mount Zion. Now it is rather the centre and highest portion of the eastern ridge. Then, too, it had a mound of rock rising in the centre of the ridge with a narrow platform on its crest. This was the old threshing-floor of Araunah the Jebusite, which David purchased of him for an altar-place when the pestilence provoked by his sin had been stayed (2 Sam. xxiv : 10–25). It was around this central rock that Solomon afterward raised a vast platform, supported by massive piers and arches tier above tier and also by walls of stupendous masonry, for the great courts of his magnificent Temple. The interstices were filled in with stones and earth so that the whole platform was made solid, and the substructure was utilized for tanks and reservoirs and drains. The central rock is now called the Sakhra, and the immense platform wall of the Haram Area, as it is now called, enables us to identify the general positions of the sacred buildings of Solomon and the extent of Moriah on its northern side. It was separated from Bezetha by a valley now filled up. At the eastern end of this valley, and therefore at the northeast of Moriah, was the deep reservoir called the Pool of Bethesda; and at the northwest angle was the Tower of Antonia, the military key to the Temple-fortress.

Mount Moriah is almost beyond question the scene of

Abraham's offering of Isaac, his son; but the immediate cause of the selection of that spot for the site of the Temple was its consecration to the purposes of sacrifice after the staying of the pestilence in the time of David (1 Chron. xxi: 14–27). That the summit of the Mount was then occupied as a threshing-floor proves that it had not yet been included within the city.

The name of *Ophel* was applied to the low shoulder projecting from Mount Moriah toward the south. It extends to the Pool of Siloam at the junction of the Tyropœon and the Valley of Jehoshaphat, and terminates in a cliff overhanging the pool. The whole of it now lies without the city walls just south of the Haram enclosure, and is terraced for gardens, as the descent southward is very steep. In the time of Solomon, however, or soon afterward, Ophel must have been enclosed within the city, as we read that King Jotham "on the wall of Ophel built much" (2 Chron. xxvii: 3), and between the time of Solomon and Jotham it is not likely that there could have been any great extension of the city. Afterward Manasseh enlarged the city and "compassed about Ophel, and raised it to a very great height" (2 Chron. xxxiii: 14). Nehemiah also included it in the city as it was rebuilt after the captivity, and assigned it as the residence of the Nethinims or servants of the Temple (Neh. iii: 27). The eastern wall of Ophel has actually been discovered at a depth of seventy feet beneath the present surface, so vast has been the accumulation of rubbish in the many successive destructions of the sacred city. The ancient wall of Ophel is thus ascertained to have been a continuation, but at an oblique angle, of the eastern wall of the Temple platform. Sir C. Warren, who discovered

this wall, suggests that Ophel may have been the site of King Solomon's palace; but we need not enter into such matters of antiquarian research.

The latest addition to Jerusalem, that of *Bezetha*, is not mentioned in Holy Scripture at all, but it is precisely described by Josephus who says that as the population increased the inhabitants gradually crept beyond the walls, and the quarter north of the Temple was so advanced that it became necessary to take in the fourth hill of Bezetha, that is, *New Town*. It is separated from the fortress of Antonia, which stood at the northwest angle of the Temple platform, by a deep trench excavated in the solid rock, so as to strengthen Antonia and render it less accessible. It is important to remember that though Bezetha was thickly inhabited it was not surrounded by a wall until eight years after the crucifixion of our Saviour, when Herod Agrippa fortified it and included it within the walls of the city. If it had been a part of the more ancient city the traditional site of the Holy Sepulchre would have been absolutely impossible, as that site lay far within the third wall of Agrippa.

The importance of Jerusalem to Israel and the world is due less to the fact that it was the seat of Israelitish royalty than to the fact that it became the seat of the chosen Temple of God. Some description of the Temple and of the Tabernacle which preceded it will therefore be in order here.

The Temple was intended to replace the Tabernacle which Moses had used in the wilderness; and with all its magnificence its structure and measurements were a close copy of the light and fragile tent which was first devoted

to the most sacred mysteries of the Mosaic religion. The Tabernacle was erected by Moses in the desert of Sinai immediately after the promulgation of the law. It stood within an enclosure of curtains forming a double square fifty cubits or seventy-five feet in width by one hundred cubits or one hundred and fifty feet in length. The curtains were five cubits or seven and a half feet high, and were supported by pillars of brass at intervals of five cubits, to which they were attached by hooks of silver. On the eastern end of the enclosure was an entrance twenty cubits wide, which was closed by curtains of fine linen wrought with needlework and of gorgeous colors.

Within this area and toward the west of it stood the Tabernacle. It was a tent thirty cubits long by ten wide according to the account of Josephus, which corresponds with the account of the Bible (Exod. xxvi : 15–26) if we allow for the width of the corner-posts.

The Holy of Holies was a cubical chamber at the end of the Tabernacle, ten cubits square and ten cubits high. It contained the Mercy Seat, surmounted by the Cherubim, and the Ark of the Covenant in which were the Tables of the Law. Into these chambers not even the priest was allowed to enter except on extraordinary occasions.

In front of the Holy of Holies was an outer chamber called the Holy Place. It was ten cubits long by ten cubits wide and ten cubits high, and was appropriated to the use of the priests. In this outer chamber were placed the Golden Candlestick on one side, on the other the table of Shew Bread, and between them the Altar of Incense.

The roof of the Tabernacle was formed of several sets

of curtains, for the construction of which exceedingly minute directions were given by Moses (Exod. xxvi).

From Sinai to the Holy Land this Tabernacle was removed by the Israelites as they marched from place to place, and while the Canaanites remained unconquered it continued to be removed as occasion required. Finally it rested at Shiloh, "the place which God had chosen" (Josh. ix : 27 ; xviii : 1), and there it remained during the whole of the period of the Judges. It was the gathering-point for the heads of the fathers of the tribes (Josh. xix : 51), for councils of peace and war (Josh. xxii : 12 ; Judg. xxi : 12), and for annual solemn dances in which the women of Shiloh were conspicuous (Judg. xxi : 21). Then the religion of Israel fell into gradual degradation, and the conduct of the priests was sometimes shamelessly profligate. "The high places" too had a strange attraction for the people, and altars were set up in many parts of the country ; but still the Tabernacle held its repute as the House of God and the Temple of God in distinction from all lesser sanctuaries (1 Sam. i : 9, 24 ; iii : 3, 15). It was perhaps not a misfortune that when the worship of Jehovah was degenerating into a condition little better than the idolatrous worship of the heathen, the Ark of God was taken in battle by the Philistines. It was eventually recovered, but it was not restored to the Tabernacle. For a time it was settled under King Saul at Nob, a city whose site has not been ascertained but which has been plausibly supposed to be the northernmost crest of the ridge of Olivet, north of the Viri Galilaei and east of Scopus. In some way the Tabernacle came to be set up at Gibeon (1 Chron. xvi : 39 ; 1 Kings iii : 4), and when Jerusalem was captured and a new

Tabernacle was erected there containing the Ark of the Covenant (2 Sam. vi : 17) the ancient Tabernacle still continued to be the place of sacrifice, while the new was a place of worship in songs and psalms under the direction of Asaph (1 Chron. xvi : 4, 37, 39 ; xxi : 29). This divided worship continued throughout the reign of David, and the sanctity of both places was acknowledged by Solomon at his accession (1 Kings iii : 15 : 2 Chron. i : 3).

It was the great glory of the reign of Solomon that he was permitted to unite the sanctity and the ceremonies of the two tabernacles in the Temple of Jerusalem. On the summit of Mount Moriah a platform was cleared, and within an area corresponding with the outer court of the Tabernacle a building was erected of proportions closely resembling those of the Tabernacle, though the dimensions were much greater. The ground-plan of the Temple measured eighty cubits by forty, and the height was thirty cubits,—not a large building certainly, nor very imposing if this were all that is known about it. But we are told (2 Chron. iii : 4) that the height perhaps only of the porch was one hundred and twenty cubits, or one hundred and eighty feet, which is an enormous height for any building ; and such a porch would be out of all proportion to a building of only forty-five feet high. But we are further told (2 Chron. iii : 9) that Solomon overlaid the *upper chambers* with gold, and elsewhere we read (2 Kings xxiii : 12) of altars on the top of the *upper chambers*. It is evident then, that above the lower temple there must have been a superstructure, and both Josephus and the Talmud make the same assertion, adding that the superstructure was of equal height with the lower building. Thus the height of the Temple as seen

from without would be not thirty but sixty cubits, or ninety feet. Such an edifice with its façade of one hundred and eighty feet would be a noble and impressive piece of architecture. We need not further detail its special features, since the Temple of Solomon was burned down by the army of Nebuchadnezzar at the time of the captivity (2 Chron. xxxvi : 19).

The Temple of Zerubbabel, built after the captivity, was probably of the same length as the Temple of Solomon and it was of the same height of sixty cubits, but it was wider by twenty cubits having a width of sixty cubits (Ezra vi : 3). This Temple stood until the time of Herod, and was by him repaired and adorned rather than rebuilt.

Of the Temple of Herod, as it was properly called, we can learn nothing from the New Testament ; but the Talmud and the writings of Josephus furnish us with all the information we require. Herod greatly enlarged the area within which the Temple stood, so as to make it a great square of six hundred feet on each side. The Temple area thus became the principal defence of the city on the east. On that side there were no gates or openings, and being situated on a sort of rocky brow it was at all subsequent times considered impregnable from the eastward. The north side too, besides the fortress of Antonia, became part of the defences of the city, and was likewise without gates. On the south side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre. On the west there were four gateways. In the time of Solomon, and until the area was enlarged by Herod, the ascent to the Temple from the western valley seems to have been by an external flight

of stairs (Neh. xii : 37 ; 1 Kings x : 5) ; but when the Temple came to be fortified a bridge and causeway were built over the Tyropeon Valley to connect the Temple area with the upper city of Zion.

The Temple of Herod was similar if not identical in arrangement and dimensions to that of Zerubbabel, but Herod surrounded the Temple area with cloisters or porches which from an architectural point of view were most magnificent. Before his time it is probable that there was a porch called Solomon's porch on the eastern side, but on the other three sides Herod's addition was exclusively his own. On the west, north and east sides the cloisters were composed of double rows of Corinthian pillars twenty-five cubits or thirty-seven and a half feet in height, with flat roofs resting against the outer walls of the Temple area. These cloisters however were greatly inferior to the royal porch which overhung the southern wall. Outwardly, that is to say on the southern side, this magnificent portico was closed by the wall ; inwardly, on the side nearest the Temple, it was open. From east to west it extended six hundred feet, in three broad aisles divided by rows of lofty columns, the middle aisle being forty-five feet wide and the other two aisles being thirty feet wide. To the porches surrounding the Temple area Gentiles were admitted, but at a little distance within was a marble fence or screen four or five feet high, beautifully ornamented with carving and bearing inscriptions in Greek and Latin which forbade any Gentile to pass within its boundaries.

A short distance within this screen was a flight of steps leading up to a platform or terrace fifteen cubits above the level of the floor of the southern cloister. Still a

little further within, a flight of five or six steps led up to the sacred enclosure of the Temple itself which was called Chel; and the eastern part of this inner enclosure was the Court of the Women, the dimensions of which are variously estimated.

The glory of the inner courts of the Temple was their gateways, and especially the eastern gate of the Court of the Women. It was strongly fortified and richly ornamented with carving and gilding, and had apartments over it, so as to resemble the Gopura of an Indian temple more than any other architectural structure. This was in all probability "The Beautiful Gate" mentioned in the New Testament (Acts iii: 2).

On the west of the Women's Court and on a still higher level was the Court of Israel, and within that again was the Court of the Priests, surrounded with a portico and having the Great Altar standing in the midst in front of the Temple. Within this last enclosure, west of the Great Altar of Burnt Offering and on a level yet loftier, stood the Temple itself, of the same dimensions as that of Zerubbabel but far more elaborately ornamented. It was fronted on the east by a magnificent façade, behind which was the Holy Place, and at the extreme west was the Holy of Holies. It seems to be idle to attempt to ascertain with any exactness the details of this wonderful structure; but whatever they may have been, "it may safely be asserted that the triple Temple of Jerusalem—the Lower Court, standing on its magnificent terraces—the Inner Court, standing in the centre of this—and the Temple itself rising out of this group and crowning the whole—must have formed, when combined with the beauty of its situation, one of the

most splendid architectural combinations of the ancient world."

To resume the history of Jerusalem:—

Under Rehoboam, the hot-headed son of Solomon, not only was the kingdom of Israel separated from the kingdom of Judah by a schism which was never healed, but Jerusalem itself was speedily desolated by the hand of a foreign invader. In the year 973 B. C. Shishak, King of Egypt, "came up against Jerusalem, and took away the treasures of the House of the Lord, and the treasures of the King's House; he took all" (2 Chron. xii: 9).

In the reign of Amaziah, who rashly challenged Jehoash, King of Israel, to battle, a great defeat of the southern kingdom was followed by the surrender of Jerusalem to the victorious Jehoash. The southern wall to the extent of six hundred feet was dismantled in order to keep the city at the mercy of its powerful neighbor, and so Jehoash returned to Samaria with the plunder of Temple and palace, and with hostages from Amaziah (2 Kings xiv: 8–15). In the reign of Uzziah the fortifications of the city had been restored, and were strengthened by towers (2 Chron. xxvi: 9); Jotham "built much," as we have already seen, on the wall of Ophel (2 Chron. xxvii: 3); Hezekiah improved the water-supply by aqueducts from the upper pool of Gihon (2 Chron. xxxii: 30); Manasseh immensely increased the circuit of the walls. By these successive improvements Jerusalem was enabled to hold out against Nebuchadnezzar during a siege of eighteen months, at the end of which it was captured and sacked. Most of the inhabitants were put to the sword without distinction of age or sex, and those who escaped from slaughter were carried captives to Babylon. The

Temple was plundered and burnt and the wall of the city was broken down (2 Kings xxv; 2 Chron. xxxvi; Jer. xxxix).

The restoration of the Temple by the original command of Cyrus the Great is the subject of the first part of the Book of Ezra. It was begun in 536 B. C., but was almost immediately suspended by order of Artaxerxes on account of the alleged rebellious character of the inhabitants of Jerusalem. At length by a new decree of Darius the work was resumed, and in the year 519 B. C. it was completed, to the great delight of the Jews (Ezra i : 7).

The first six chapters of Nehemiah give an account of the rebuilding of the walls of Jerusalem in troublous times, and of its completion B. C. 445. Thenceforward the Jews were loyal subjects of the Persian monarchs, and an apocryphal story is told to the effect that when Alexander the Great was advancing against the Persians he went to Jerusalem with the intention of capturing it. On his approach, however, Jaddua, who was High Priest at that time, went forth to meet the Macedonian, clad in the vestments of his office and attended by a train of priests and Levites. In Jaddua, the story runs, Alexander recognized a figure which had appeared to him in a dream bidding him go forth and conquer; therefore he at once saluted the High Priest and left the city in peace.

At the distribution of Alexander's empire among his generals Judah was claimed by Ptolemy, who marched upon Jerusalem, and surprising the garrison by an attack on the Sabbath day captured the city, B. C. 320. As usual, the Temple and the city were plundered, and

Ptolemy carried thousands of the inhabitants to his capital of Alexandria, where he granted them many privileges and gave them a rank second only to that of his own Macedonians. In his subsequent wars with Syria Jerusalem was singularly spared, and in 302 B. C. its possession was confirmed to Egypt.

So it remained in peaceful subjection to the Grecian kingdom of the Ptolemies for one hundred years, and when wars broke out between Syria and Egypt, Jerusalem for a time escaped the horrors of war. In 211 B. C., however, Ptolemy Philopator was guilty of a sacrilege which he had cause to repent. He entered the sanctuary of the Temple, but there encountered a vision before which he fled in terror. To his resentment of the fright which he then experienced is attributed his subsequent barbarous treatment of the Jewish inhabitants of Alexandria.

At length the tide of war turned so that Jerusalem submitted to Antiochus, and for some time the city was treated with clemency and kindness by its Syrian ruler. On the accession of Seleucus to the throne, however, he was disposed to take a harsher course. He sent his treasurer to carry off the sacred vessels and treasures of the Temple; but, like Philopator, the unhappy treasurer encountered a vision in the Temple before which he too fled, leaving his commission unperformed. Under Antiochus Epiphanes a serious attempt was made to turn the Jews from their ancient religion. Menelaus, a semi-pagan priest, was appointed High Priest; but a report of the king's death reaching Jerusalem in the year 169 B. C., the people rose in mass and drove Menelaus out of the city. This insurrection was severely punished. Two

years later Jerusalem was plundered and dismantled, the Temple was again profaned, the sacrifices were discontinued, and the statue of Jupiter Olympus was set up in the Holy Place.

These intolerable enormities were the cause of the heroic struggle of the Maccabees. Gaining victory after victory over the Syrians, they were able in four years, that is in B. C. 163, to restore the Temple; but the citadel of Zion was still held by the enemy, and was not finally surrendered for twenty-one years. The Maccabean princes fortified the Temple with a strength it had never before had, making their own residence in the tower of Baris, which was afterward called Antonia, and which stood at the northwest angle of the Temple area.

For another hundred years Jerusalem remained undisturbed, until dissensions among the Maccabees brought Roman intervention. Then in B. C. 63 Pompey advanced upon it, took it, put 12,000 of the people to the sword in the courts of the Temple, and yet left the sacred vessels and the treasures of the Temple undisturbed. The avaricious Crassus twelve years later was less cruel to the people, but plundered the Temple thoroughly of all its treasures.

In 43 B. C. began the golden age of Jerusalem as a city of strength and splendor, since in that year began the Herodian improvements under Antipater, father of Herod the Great. But internal discords led to an intervention of the Parthians B. C. 40, and in B. C. 37 Herod with the aid of the Romans captured the city after a gallant defence. The Jews held out to the uttermost, retiring from point to point until the last defenders were subdued in the Tower of Baris. Herod immediately set

about a complete refortification and embellishment of Jerusalem. The fortifications were greatly improved; Baris was rebuilt in greater strength than before and was called Antonia; on the west of the city, south of the present Jaffa Gate, was built the citadel with its three Towers of Hippicus, Phasaelus and Mariamne, of which (probably) the first remains under the name of the Tower of David. Herod erected a town hall, and also, according to custom, a theatre. Near the citadel he had his own palace and his gardens. Needless to say that his greatest work of all was the restoration of the Temple, as already described. Pliny writes of Jerusalem at that time that it was "by far the most magnificent of the cities of the Orient, and not merely of Judea."

After the death of Christ, Agrippa I. erected a wall, commonly called the Third Wall, which enclosed the whole of the northern suburb of Bezetha within the city. This wall is said to have been extremely strong, being built of huge stones and being defended by no less than ninety towers. The strongest of these was Psephinus at the northwest angle, which is said to have been one hundred feet in height. Agrippa did not complete his wall, for fear of incurring the displeasure of the Emperor Claudius; but it was afterwards finished by the Jews in a less substantial manner than that in which it had been begun. Its very course is now unknown.

The time of ruin which Jesus foretold came on in A. D. 70, when Jerusalem was once again "compassed about with armies," and after a siege by Titus, the horrors of which have never been surpassed, it was utterly destroyed.

The following brief but excellent account of events which led up to the siege of Jerusalem is taken from Baedeker:

"Ever since the land had become a Roman province a storm had begun to brood in the political atmosphere, for the Jews were quite as much swayed by national pride as the Romans. The country was moreover disquieted by roving marauders (*sicarii*), and several of the Roman governors were guilty of grave acts of oppression, as for instance Gessius Florus, who appropriated the treasures of the Temple. At this time there were two antagonistic parties at Jerusalem; the fanatical Zealots under Eleazer, who advocated revolt against the Romans, and a more moderate party under the High Priest Ananias. Florus in his undiscriminating rage having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavored to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts, and the Castle of Antonia was now also occupied by them. A wild struggle now ensued between the two Jewish parties, and the stronger faction of the Zealots succeeded in wresting the upper part of the city from their opponents, and even in capturing the Castle of Herod, which was garrisoned by 3000 men. The victors treated the captured Romans and their own countrymen with equal barbarity. Cestius Gallus, an incompetent general, now besieged the city, but when he had almost achieved success he gave up the siege and withdrew toward the north, to Gibeon. His camp was then attacked by the Jews and his army dispersed. This victory so elated the Jews that they imagined they could now entirely shake off the Roman yoke. The newly constituted council of Jerusalem, com-

posed of Zealots, accordingly proceeded to organize an insurrection throughout the whole of Palestine. The Romans, however, now fully alive to the seriousness of the danger, despatched their able general Vespasian with 60,000 men to Palestine. This army first quelled the insurrection in Galilee (A. D. 67). Meanwhile the conflicts within Jerusalem itself continued. Bands of robbers took possession of the Temple, and when besieged by Ananias summoned to their aid the Idumeans (Edomites), the ancient hereditary enemies of the Jews. To these auxiliaries the gates were thrown open, and with their aid the moderate party, with Ananias its leader, was annihilated. The adherents of that party were proscribed, and no fewer than 12,000 persons of noble family are said to have perished on this occasion. The Zealots committed frightful excesses, and made common cause with the robbers, while the Idumeans, having sated themselves with plunder, quitted Jerusalem."

It was not until Vespasian had conquered a good part of Palestine that he advanced upon Jerusalem; but events at Rome compelled him to entrust the continuation of the campaign to his son Titus. When the latter approached Jerusalem there were no fewer than four hostile parties within its walls. The Zealots under John of Giscala occupied the Castle of Antonia and the Court of the Gentiles, while the robber party under Simon of Gerasa held the upper part of the city; Eleazer's party were in possession of the Court of Israel and the inner Temple; and lastly, the moderate party, which had again risen, was also established in the upper part of the city. Titus marched from Egypt with two legions, each of about 6000 men; three legions were already on the spot;

and to these he added another legion and numerous auxiliaries. Thus, at the beginning of April, A. D. 70, six legions were assembled in the environs of Jerusalem. While reconnoitering the position of the place Titus narrowly escaped being cut off from his army. He then posted the main body of his forces to the north and northwest of the city, while one legion occupied the Mount of Olives. The Jews attempted a sally against the latter but were driven back by Titus, who hastened to its aid. In the course of the conflicts which still continued within the city John of Giscala succeeded in driving Eleazer from the inner precincts of the Temple, but he was still opposed by the robber party under Simon. On April 23d the besieging engines were brought up by the Romans to the west wall of the new town (perhaps near the present Jaffa Gate). The Jews defended themselves bravely, but on the 7th of May the Romans effected an entrance into the new town.

Five days later Titus endeavored to storm the second wall but was repulsed. Three days afterward he succeeded in taking it, and then he caused the whole north side of the wall to be demolished. He then sent Josephus, who was in his camp, to summon the Jews to surrender, but in vain. A famine soon set in, and those of the besieged who endeavored to escape from it and from the barbarities of Simon were crucified by the Romans. The besiegers next began to erect walls of attack, but the Jews partially succeeded in destroying them. Titus then caused the city wall, which was thirty-three stadia in length, to be surrounded by a wall of thirty-nine stadia in length. Thus the city was completely surrounded; the severity of the famine was greatly aggravated; many

perished and the bodies of the dead were thrown over the wall by the besieged. Again the battering rams were brought into requisition, and at length, on the night of July 5th, the wall was stormed. A fierce contest took place around the gates of the Temple, which the Jews continued to hold with the utmost tenacity. By degrees the colonnades of the Temple were burned down; yet every foot was stubbornly contested. At last on the 10th of August a Roman soldier, contrary it is said to the command of Titus, cast a firebrand into the Temple; the sacred edifice was burned to the ground, and those who escaped the flames were cut down by the swords of the Romans. A body of Zealots however contrived to force their way to the upper part of the city. While the lower part of the city was actually in flames negotiations were again opened for a surrender, but in vain. The upper part resisted stubbornly, and it was not until the 7th of September that it too was burned down. Jerusalem was now a heap of ruins. Those of the surviving citizens who had fought against the Romans were put to death, the rest were sold as slaves. On his return to Rome Titus celebrated a magnificent triumph together with his father Vespasian, and John of Giscala was led as captive in the triumphal show. The noble arch of Titus at Rome was erected to commemorate this victory, which forever destroyed the political importance of Jerusalem.

Thus the City of David and Solomon and Hezekiah and Herod was reduced to utter ruin. The inhabitants were literally extirpated. The whole wall, except on the western side, was demolished. Only three of all the towers were left standing. To prevent the re-occupation of the place by Jews, Cæsar's famous Tenth Legion

was left as a garrison over the ruins. So it remained, peaceful with the peace of the desert, until A. D. 131 when Hadrian ordered it to be rebuilt. Simultaneously occurred the great rebellion of the pretended Messiah, Bar-Cochebas, which was utterly suppressed in 135. From that year some historians have thought we ought to date the final dispersion of the Jews from their own land, so ruthlessly unsparing was the hand which drove them out. In Jerusalem a Roman colony was established, and within its limits no Jew was allowed to enter. On Mount Moriah a Temple to Jupiter Capitolinus was erected, and the new city was called Aelia Capitolina, a name which it continued to bear for centuries. It was so called by a Christian Council held in 536, and so even Mohammedans called it until after the Crusades, when they gave it the name of *El Khuds*, or the Holy.

In less than two hundreds years from the foundation of the new city of Aelia Capitolina on the site of ancient Jerusalem the Roman Empire had become Christian, and in 326 the Empress Helena, mother of Constantine, visited in her eightieth year the holy places of the Christian religion. So extensive were her works of piety in the building of churches and convents, that when the origin of any building that can be at all referred to that time is unknown the monkish historians invariably fall back upon the Empress Helena as its foundress. Nine years after the visit of Helena the Emperor Constantine founded the Church of the Holy Sepulchre on the site of a Temple of Venus which tradition pointed out as the place of Christ's burial. There too was discovered the True Cross. Three crosses were said to have been found at the same spot, two of which were at once understood

to be those of the thieves who were crucified with our Lord. To distinguish the True Cross of Christ from the crosses of the thieves was perfectly simple. A number of sick people were brought to the place and made to touch the three crosses successively ; in every instance it was found that when they touched two of the three crosses they remained unrelieved, but that when they touched the third they were forthwith healed of whatsoever disease they had. The conclusion was irresistible that the healing cross was indeed the Cross of Christ. Naturally many persons wished to have a fragment of the wood of the True Cross, and the wish was granted to such an extent that the wood thus given away must have been many times as great as the original quantity contained in the cross itself. This, however, was easily explained by the Patriarch of Jerusalem, who affirmed that the wood of the True Cross was like that of the burning bush, and was not at all diminished by the fragments which were taken from it. Like the widow's barrel of meal it was not wasted, but day by day was found to be of the same proportions as it was when first it was discovered.

The apostate Emperor Julian repealed the law which prohibited the Jews from entering Jerusalem, and rather to spite the Christians than to gratify the Jews, he gave orders for the Temple to be rebuilt. The work was accordingly begun, but by the death of Julian in 362 it came to an abrupt conclusion and again the Jews were excluded from the city of their fathers. Throughout the fifth century and for centuries afterward Jerusalem was thronged by a never-ceasing stream of pilgrims from all parts of the Christian world, and the Bishop of Jerusalem, or rather of Aelia Capitolina for so he was called,

was promoted to the ecclesiastical rank of a Patriarch of equal degree with the Patriarchs of Rome, Constantinople and Antioch. In 527 Justinian built a magnificent Church of the Virgin on Mount Moriah, and many convents and hospices for the entertainment of pilgrims to the Holy City.

In 614 a great disaster befell. The Persians defeated the forces of the Emperor Heraclius and took possession of Jerusalem. There was a merciless slaughter of the inhabitants, and the Patriarch of Jerusalem, together with the notables of the city and the True Cross, were carried off. The next year however peace was made by the contending parties; the prisoners were released, and the Emperor Heraclius himself insisted on bearing back the Cross on his own shoulders to the place whence it had been taken.

In 636 the Khalif Omar attacked Jerusalem, and after a stubborn resistance it surrendered in the following year. The cross fell before the crescent, and the beautiful Church of Justinian was converted into the Mosque of Omar which still crowns the Holy Mount of Moriah. During the following centuries the Christian pilgrims who thronged the Holy Places, which were now in possession of the infidels, were subjected to continual insults and to the degrading payment of a poll-tax of so much per head. The indignation throughout all Christendom smouldered for ages until the time came for it to break out in the romantic episode of the Crusades. In 960 the sovereignty of the Holy Land was transferred from the Khalifs of Bagdad to the Fatimite Khalifs of Egypt; but in 1073 the Turkomans, having seized the eastern Khalifate, took possession of the Holy Land likewise. The

cruelties of these barbarians to Christian pilgrims exceeded all bounds, and the first Crusade began; but before Godfrey de Bouillon appeared before the walls of Jerusalem the Egyptian Khalifs had resumed possession and it was with them therefore that Godfrey had to contend. The siege lasted forty days, and on the 15th of July, 1099, the Christians entered Jerusalem. Their conduct was little worthy of the followers of Jesus Christ, for they put to the sword all the inhabitants of the city, sparing neither old men, women nor infants at the breast. Godfrey was elected King of Jerusalem. The Mosque of Omar was again turned into a Christian church, and was made the Cathedral of the Patriarch of Jerusalem. Thenceforward for eighty-eight years the Holy City was, in name at least, a Christian city.

In 1187 the great Saladin recaptured Jerusalem from the Christians. In 1192 he was threatened with a siege by the English Richard Cœur de Lion, and Saladin fortified the town strongly; but in 1219 it was wholly dismantled by Sultan Melek el Moaddin of Damascus. In 1229 it was delivered to the Emperor Frederick II. on condition that it should not again be fortified. Ten years later however fortifications were begun contrary to the stipulation, and this breach of good faith was severely punished. The Emir David of Kerek advanced upon it and seized it, cast down the works which had already been erected and strangled the inhabitants. In 1243 it was again surrendered, this time unconditionally, to the Christians; and the fortifications were again renewed, but only to fall shortly into Moslem hands. At length, after so many vicissitudes, Jerusalem came under the dominion of the Turkish sovereign, Selim I., and the present fortifications

Mosque of Omar, Jerusalem.

are the work of Suleyman the Magnificent. According to an inscription which appears over the Jaffa Gate they were erected in 1542. From that time almost without intermission Jerusalem has remained under Turkish rule. In 1832 it fell, without a siege, into the hands of Mehemet Ali, Pasha of Egypt. Two years later an insurrection broke out and the city was seized by the insurgents, but on the approach of Ibrahim Pasha the gates were thrown open and the insurrection was speedily put down. In 1841 Mehemet Ali was deprived of his Syrian dominions by command of the Great Powers of Europe, and Jerusalem reverted to the Turks, in whose possession it still remains.

CHAPTER X.

ANCIENT JERUSALEM—THE WALLS, TOWERS, GATES AND WATER-SUPPLY.

The rapid sketch of the history of Jerusalem, given in the previous chapter, has been purposely inserted before any attempt to give an account of the ancient walls of the city, because, after so many destructions and rebuildings, the reader will perceive how impossible it must be to speak of that subject with any confidence. The best informed authorities differ from each other in important particulars. In general terms then, we may be content to say that the first wall included the Upper City of Zion, and probably extended much to the south of the present wall which leaves a large part of the hill outside of the modern city. That it extended on the east along the border of the deep Tyropœon ravine may also be assumed as certain. Its course on the west probably coincided with the present wall. Of its northern line we have already in the preceding chapter said all that need be said. Of the later fortifications little is certain, except that the second wall included at least the Akra or the Lower City and the Temple area, and probably the lower ridge of Ophel. Concerning the northern line of the second wall the controversy is especially bitter, because it involves the correctness of the traditional site of the sepulchre of our Saviour. We know that He was

crucified *outside* the wall of the city, and that He was laid in a new tomb near by, which was also of course outside the wall. But the traditional site is *within* the present wall; in fact, it is in the heart of the town. The question therefore is, whether the wall, at the time of Christ, did or did not include that spot within the city. Roman Catholics and Oriental Christians think it did not, but the weight of evidence and argument is in favor of the belief that the wall at that time did include this spot, and therefore that it cannot be the place of our Saviour's death, burial and resurrection. The third wall of Agrippa took in not only the hill of Bezetha, but a large space lying north of the second wall. Its precise course cannot now be traced.

Of the towers of Jerusalem we know little more than of the walls. Only two can be identified with reasonable certainty.

At the extreme west of the north wall of the Temple area, and of course without the area, was a tower originally called Baris. Of all the defences of the city it was the part which held out longest against Herod and the Romans, B. C. 37. Herod refortified it and called it Antonia. It is thus described by Josephus: "It was erected upon a rock of fifty cubits in height and was on a great precipice. In the first place, the rock itself was covered over with smooth pieces of stone from the foundation upward, and that not only for ornament but that if any one should try to scale it he might find no resting-place for his feet. Next to this, and before you came to the Tower itself, was a wall three cubits high, and within that wall all the space of the Tower of Antonia itself was built upon to the height of forty cubits. The inward

parts had the extent and form of a palace, being divided into rooms with all kinds of conveniences, such as courts and places for bathing. By its magnificence it seemed to be a palace, but its entire structure was that of a tower, and it had four distinct towers at its four corners. Three of these were fifty cubits high, but that at the southeast corner was seventy cubits high, and from thence the whole Temple might be viewed. Where Antonia joined with the cloisters of the Temple there were passages leading to both, so that the soldiers of the Roman legion, which always occupied Antonia as a guard, could enter the cloisters and prevent any disorder among the people." On the site of Antonia now stands the Turkish Infantry Barracks.

Just below the Jaffa Gate is the Citadel of Jerusalem. It is an irregular group of five square towers, originally surrounded by a moat, part of which is still preserved. The substructure of the masonry consists of large blocks of stones and rises to a height of thirty-nine feet from the bottom of the moat. The position of the citadel corresponds with that of the Tower of Hippicus (and Phasaelus) as described by Josephus, and one of its towers was early called by the Crusaders the Tower of David. It was probably built by Herod whose palaces and gardens were to the south of it; and at the destruction of Jerusalem by Titus this tower alone may have been left standing as a fortress for the Tenth Legion which was left at the ruins. It is thus described by Col. Wilson: "The Tower of David appears to be the oldest portion of the citadel, and its dimensions and mode of construction agree well with those of the Tower Phasaelus as described by Josephus. The substructure consists of

a solid masonry escarp, rising from the bottom of the ditch at an angle of about forty-five degrees with a pathway round the top. Above this the tower rises in a solid mass for a height of twenty-nine feet and then comes the superstructure. The escarp retains to some extent its original appearance, but time and hard treatment have worn away much of the finer work and the repairs have been executed in the usual slovenly manner of the Turks. The old work, where it can be seen, is equal if not superior to the best specimens of masonry in the far-famed Temple Platform; the faces of the stones are dressed with an astonishing degree of fineness, and the whole when perfect must have presented a smooth surface difficult to escalade, and from the solidity of the mass unassailable to the battering-ram. The superstructure contains several chambers and a cistern for the collection of rain-water. In one of the rooms a *mihrab* marks the place where, according to Moslem tradition, David composed the Psalms; and another chamber is pointed out as the reception room of the same king. The Tower of David was the last place to hold out when Jerusalem was captured by the Crusaders; and when the city walls were destroyed by the Moslems in the thirteenth century, it was for some reason—probably its solidity—spared, to come down to our time as a fine example of mural masonry of the Jews."

It is interesting to know that on the land once occupied by the palace and gardens of Herod on the east and southeast of the Tower of Hippicus there are now a hospital, an English church and parsonage, a school, and the residence of an English bishop.

Since it is impossible to trace the course of the walls

of Jerusalem, it must be equally impossible to locate the twenty-three gates which are mentioned in Holy Scripture. The Fountain Gate was doubtless on the south, near the Pool of Siloam. The Gate of the Valley, before the Dragon Well (Neh. ii : 13), was opposite the Pool of Gihon at the northwest end of Zion, "probably," says Dr. Tristram, "a little north of the present Jaffa Gate." The Dung Gate is placed by tradition at the southeast of the City of David.

A more interesting subject is that of the water supply of Jerusalem, the importance of which to a city which was destined to undergo so many protracted sieges cannot be exaggerated. The care taken to provide an unfailing supply was very great, and it is by the explorations made in investigating this part of the topography of the city that the old Jerusalem of David and Solomon has been laid bare to modern research. We may here in the main safely follow the account of Dr. Tristram.

The Roman historian Tacitus speaks of Jerusalem as a fountain of never-failing waters, and as mountains hollowed beneath the surface into cisterns. That description is correct. The supply of water was threefold—from springs, tanks and aqueducts. The chief reservoirs were under Mount Moriah, and into them the lowest of the three aqueducts from Solomon's Pools to this day conveys a never-failing stream. They are estimated to have had a united capacity of 10,000,000 gallons, and one of them singly must have contained 2,000,000 gallons. But before proceeding further we must look at the famous pools from which they were replenished.

About four miles to the southwest of Bethlehem is *Burak*, otherwise called Solomon's Pools. Near by is a

large square building with corner towers and dating in its present form from the seventeenth century. It is still garrisoned by a few Turkish soldiers. Less than two hundred paces to the west of this castle is a small door leading to a sealed spring to which reference is made perhaps in Canticles iv : 12, where the bridegroom says of the bride : "A garden enclosed is my sister, my spouse ; a spring shut up, a fountain sealed." This spring is doubly enclosed and sealed with solid rock. Through the door in the hillside we enter a vaulted chamber, and to the right of it is a smaller chamber at the end of which the spring bubbles forth. The beautifully clear water is collected in a basin from which it is conducted by a channel to the first of the "pools."

The pools are situated in a small valley lying at the back of the castle and sloping toward the east. The first and highest of them is bounded on the west side by the road which leads from Jerusalem to Hebron. This pool is 127 yards long ; at the upper or west end it is 76 yards wide ; at the lower end it is 79 yards wide. The second pool is 53 yards east of the first and is about 19 feet lower. It is 141 yards long, by 53 yards wide at the upper end and 83 yards at the lower end. The third pool is 52 yards east of the middle pool, and its level is 19 feet lower. Its length is 194 yards, by 49 yards wide at the upper end and 69 yards at the lower. The depth of the upper pool is 25 feet ; of the middle pool, 39 feet ; of the lower pool, 50 feet. All three are mainly hewn out of the solid rock, though they are partly lined with masonry and the inner walls are supported by buttresses. The lowest pool was always emptied first, and was filled again from the middle pool,

which in like manner was filled from the upper. They were fed from the sealed fountain and several other springs in the neighborhood. A bountiful supply was furnished by means of pipes and aqueducts to Bethlehem and Hebron as well as Jerusalem. To Jerusalem it was conducted by solidly built aqueducts at three different levels, the lowest of which was so completely concealed from detection that if the highest, or even the second, was discovered and cut off by an invading enemy, the third would still furnish an ample supply. To this day the water flows in the lower aqueducts, and reaches Jerusalem under the Mosque of Omar, flowing into the same reservoirs, now much out of repair, which existed under the Temple. Whether these pools and the aqueducts which connect them with Jerusalem were really the work of King Solomon is a matter of dispute, and strange to say they are also attributed to Pontius Pilate. It is beyond dispute that Pilate brought upon himself the execrations of the Jews by taking from the Temple Treasury the money required for the building, or at least the repair and renewal, of extensive water-works for the city; but it seems to be incredible that he should have excavated those pools themselves without some mention being made of so immense a work. Prior to the time of Christ there is no personage in Jewish history to whom the construction of the pools can be ascribed with so much inherent probability as the great King Solomon. The rabbis of the Mishna are explicit in declaring that he made gardens at Etham, which is near by the pools, and conveyed the waters thence to Jerusalem; and the writer of Ecclesiastes probably alludes to the same fact in these words, "I made me gardens and orchards, and

I planted trees of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees" (Eccl. ii : 5, 6).

Perhaps the "high-level" aqueduct which brought water at so high a level as to deliver it to the lofty streets of Mount Zion was as great a work as the pools and aqueducts of Solomon. It was a truly astonishing piece of engineering, starting from a glen called *Wady Byar*, south of Solomon's pools, and proceeding at a great depth till it flowed into a tank near Jerusalem, into which its water was delivered to be afterward carried to the Holy City by means of an inverted siphon, two miles long, over the valley in which is Rachel's Tomb. One remarkable fact has been ascertained, namely, that this aqueduct finally delivered its water at a point not less than twenty feet higher than the present sill of the Joppa Gate. It was probably constructed by Herod, and it well accords with the magnificence of his reign; but it may conceivably have been constructed by Pontius Pilate. In either case it must have existed in our Lord's time and been familiar to Him as one of the wonders of Jerusalem.

The following pools or reservoirs still exist at Jerusalem: the *Birket Mamilla*, the *Birket es Sultan*, the *Birket Sitti Mariam*, the Pool of Siloam, and a pool near the Tombs of the Kings; these are without the walls. Within the walls there are also the Pool of Hezekiah and the Pool of Bethesda.

The *Birket Mamilla*, commonly called the Upper Pool of Gihon, is situated near the Jaffa Gate a little to the south of the road from Jaffa. If the Birket Mamilla is indeed the Upper Pool of Gihon, then it is the scene of

the anointing of King Solomon, as we read in 1 Kings i : 38–39, that "Zadoc, the priest, and Nathan, the prophet, caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadoc, the priest, took an horn of oil out of the Tabernacle and anointed Solomon." At a later time the Prophet Isaiah went forth to meet Ahaz "at the end of the conduit of the Upper Pool in the highway of the fuller's field" (Isa. vii : 3); and it was at the same place that Rabshakeh stood when he delivered the insulting message of his master, the King of Assyria (2 Kings xviii : 17). We read also that King Hezekiah "stopped the upper water-course (that is, the outflow of the water) of Gihon, and brought it straight down to the west side of the City of David" (2 Chron. xxxii : 30). The Birket Mamilla is undoubtedly the Serpent Pool mentioned by Josephus, a name which he may have derived from the Dragon Well of Jeremiah, which seems to have been on the west side of Jerusalem, and was probably the same (Neh. ii : 13).

The Birket Mamilla is three hundred and fifteen feet long by two hundred and eight feet wide, and its average depth is nineteen feet. Its estimated capacity is eight million gallons, but there is a large accumulation of rubbish at the bottom so that its actual capacity is considerably less. It collects the surface drainage of the upper part of the Valley of Hinnom, and is not as well situated as it might be for that purpose, but the actual situation was necessary in order to obtain a level sufficiently high to send water to the Pool of Hezekiah and to the Citadel. It is now entirely surrounded by a Mohammedan cemetery.

The *Birket es Sultan*, or the *Sultan's Pool*, is also called

Pool of Siloam, Jerusalem.

the Lower Pool of Gihon. It lies lower down the Valley of Hinnom, so low indeed that its water could be serviceable only for purposes of irrigation. Its capacity was much greater than that of the Upper Pool, amounting to 19,000,000 gallons. It was formed by throwing a dam or causeway across the valley and closing the upper end by a slight embankment, the sides being formed by the natural rock. Isaiah mentions this reservoir, saying, "Ye gathered together the waters of the Lower Pool" (Isa. xxii : 9). Immediately above this pool the aqueduct from Solomon's Pools crosses the Valley of Hinnom, and a road which is probably ancient passes over the causeway. The Lower Pool of Gihon is now dry.

The Pool of Siloam is situated below the end of Ophel, at the junction of the Tyropœon Valley with the Valley of Jehoshaphat. The Upper Pool is probably the Shiloah mentioned by the Prophet Isaiah (viii : 6), whose waters "go softly," that is, secretly, by a covered or hidden way, and were refused by the people. Nehemiah records that "the wall of the Pool of Siloah, by the King's garden," was built—or rebuilt—by Shallum (Neh. iii : 15). There is little doubt that the pool thus described is the same which still bears the same name; and there is no doubt whatever that it is the very pool to which our Saviour sent the man who had been born blind to wash and recover his sight (John iv : 7–11). The tradition is unbroken and consistent. Siloam is frequently mentioned by Josephus, by the Christian Fathers, and by a long line of travellers. At one time a Christian church was built over the pool, but it has gone so completely to ruin that only the rubbish remains. The appearance of Siloam is in no way attractive. The crumbling walls and

fallen columns give it an appearance of desolation which, as Dr. Thomson says, is extreme even in that land of ruins.

The descent to the pool is as rough as to the bottom of a quarry. The basin is a parallelogram fifty-three feet long by eighteen wide, and its original depth must have been about twenty feet. The water is derived from the Spring of the Virgin, which is about 1700 feet further up the Valley of Jehoshaphat, and is brought down to Siloam through a tunnel or underground aqueduct which will presently be described. St. Jerome was the first to give an account of the irregular flow of its waters, which corresponds to some extent with a similar irregularity in the flow of the spring from which they come. A little to the east of the main pool is a lesser basin, now completely dry, into which the water of the upper pool formerly flowed. Near it grows an ancient mulberry tree supported by props of stone, and this is said to be the place where the Prophet Isaiah was sawn asunder in the presence of King Manasseh. The streamlet from the upper pool flows past the lower, and loses itself in the garden below.

"We are quite certain," says Dr. Tristram, "that the spot is the same as that of the ancient Shiloh and the Pool of Siloam. The name has come down to us unchanged in the language of the country. An old traveller, four hundred years ago, describes this bath as surrounded by walls and buttresses like a cloister, and the arches supported by marble pillars, the remains of which have been mentioned. But this is now gone. The present pool is a ruin with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stairs

a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *débris;* once Siloam, now—like the city which overhung it—a heap; though around its edges wild flowers and among other plants the caper tree grow luxuriantly." Besides the caper, or hyssop of Scripture—the plant which brightens many an otherwise arid spot and hangs in dark green tufts from the walls of Jerusalem,—the sides of the inner pool are almost clothed with the fronds of the maidenhair fern, that most beautiful ornament of every well and pool in Palestine.

To the left of the main road leading northward from Jerusalem, and a little beyond the Tombs of the Kings, are the remains of another extensive pool, now nearly filled with soil washed down by the rains. It is admirably situated for collecting the surface drainage of the upper branches of the Kedron Valley, and may probably have been in ancient times the largest of all the pools in the neighborhood. Its history is unknown, and the conduit by which its water was conveyed to the city has never been discovered.

On the eastern side of Ophel, fronting the Mount of Offence and directly south of the Haram enclosure, is *Ain Sitti Mariam*, the Spring of the Virgin, which must not be confounded with *Birket Sitti Mariam*, a small *pool* of the same name outside and a little to the north of St. Stephen's Gate. The source of the spring is believed to be beneath the Temple vaults, whence the stream of living water is conducted by a peculiar outlet or channel to Ain Sitti Mariam. The flow of the Virgin's Spring is intermittent. The intermittent and remittent flow of springs is readily accounted for by the Arabs, who at-

tribute it to the agency of genie or demons; a fountain which is haunted by one of these superhuman creatures, they say, flows peacefully so long as he sleeps but as soon as he awakes it stops. Dr. Robinson compares this account of the irregular flow of Ain Sitti Mariam with the account given of the angel who "went down at a certain season into the pool (of Bethesda), and troubled the water" (John v : 4); and for various reasons he thinks it worth while to consider whether Ain Sitti Mariam may not be the true Pool of Bethesda, instead of the pool which now goes by that name. He himself has no further opinion on the subject, and the general opinion seems to be that the question is not deserving of serious consideration.

The intermissions in the flow of the water of Ain Sitti Mariam are not entirely capricious, but have a certain regularity. In the rainy season the water flows from three to five times daily; in summer, twice; in autumn, only once. This is explained as follows: In the rock from which the flow comes there is supposed to be a deep natural reservoir fed by numerous rivulets or springs, and having only a narrow outlet which begins a little above the bottom of the reservoir and then rises to a higher point before descending to the Virgin's Spring. As soon as the water in the reservoir has risen to the height of the bend in the outlet it will of course begin to flow through it, and it will continue to flow, on the siphon principle, until it has sunk in the reservoir to the point where the outlet begins. The demon in the case is a well-known law of nature. There is reason to believe that the ancient inhabitants of Jerusalem were able to cut off the outlet from the inner source of the spring,

and that in time of war they were thus enabled at once to deprive besiegers of the use of the fountains without the walls.

The overflow of Ain Sitti Mariam passes to the Pool of Siloam through an underground tunnel of rude construction and of varying height. At the Siloam end it is sixteen feet high; midway between the openings it sinks to only two feet high; but as the bottom is covered with a calcareous silt two feet thick, and so hardened at the top as to support a man's weight, the passage as it was made must have had a minimum height of four feet. Curiously enough the tunnel is not straight but has several windings and a number of small chambers where the workmen, finding that they were going in a wrong direction, must have turned back and resumed their work from a different point. In 1880 an inscription in archaic Hebrew was discovered, about twenty feet above the exit of the water into the pool, recording the completion of the tunnel. This inscription has been thus translated by Professor Sayce: "Behold the excavation! Now, this has been the history of the excavation: While the workmen were still lifting up the axe, each toward his neighbor, and while three cubits still remained to be cut through, each heard the voice of the other, who called to his neighbor, since there was an excess in the rock on the right hand and on the left; and on the day of the excavation the workmen struck, each to meet his neighbor, axe against axe, and then flowed the waters from the spring to the pool for 1200 cubits, and . . . . of a cubit was the height of the rock over the heads of the workmen." No names are given, nor any other data bearing directly on the date of the work, which can

therefore be only approximately judged from the form of the Hebrew characters. These are of the most ancient form; they cannot be later than the time of Hezekiah, and they may date from the age of Solomon. They furnish a specimen of the most ancient Hebrew writing—the alphabet is even older than that of the Moabite Stone—and so Dr. Tristram refers the inscription to a period probably as early as that of Solomon.

The Arabs call the Virgin's Spring *Ain Umm ed Derej*, or the Fountain of Steps, for the reason that in order to reach it one must descend a flight of twenty-seven steps, each of which is ten inches high, and the decline is steep. The water is not palatable; Dr. Robinson says it is at once sweet and brackish. The taste is partly due to drainage water which flows into the inner source and there mingles with the water of the spring; but the inhabitants of the village of Silwan, or Siloam, who dwell on the opposite side of the narrow valley, seem to be at pains to pollute the spring. When Captain Warren was passing through the tunnel he found bits of cabbage-stalks floating by him; and in fact he says "the Virgin's Fount is used as a sort of scullery for the Silwan village, the refuse thrown there being carried off down the passage each time the water rises." Of the water, Dr. Thomson, says, "I never liked it, always thinking that its smell was suggestive of the bath. I have little doubt that it is mingled with the water used for Moslem ablutions and bathings in the Mosques of Omar and El Aksa, directly above the fountain. Besides, I have rarely visited it without finding women from the village of Kefr Silwan standing in it, and sometimes washing clothes upon its lower steps, as they do at the Pool of Siloam.

Altogether it is a deplorable place." If Milton had known more of the topography of the Holy City as it now is, he might have hesitated to speak so poetically of the subterranean stream from Ain Sitti Mariam as

> "The brook that flowed
> Fast by the Oracle of God."

Just below the junction of the Hinnom and Kedron Valleys, and six hundred yards below the Pool of Siloam, is a well called *Bir Eyoub*, or Job's Well, but how the name can have originated is hard to guess, since it has no connection whatever with the Patriarch Job. The shaft of the well is sunk for one hundred and twenty-five feet through the solid rock, and Sir C. Warren discovered a hidden channel underground, by which water was brought to Job's Well from the Pool of Siloam. Below the well there must have been another channel; for Sir C. Warren, on opening a spring five hundred feet further down the valley, suddenly at a depth of twelve feet rolled away a stone which concealed a staircase twenty-five feet deep leading to a passage which runs both north and south. The object of so extensive a system of water-courses undoubtedly was to secure to the city an abundance of water while leaving no supply for besiegers around the walls. Thus, as the historian says, Jerusalem was emphatically "a city full of water within, but very thirsty without." At present there is no connection between the Pool of Siloam and Job's Well, as is proved by the fact that the water of the latter is pure and sweet, having no likeness to that of Siloam and the Virgin's Fount. The quantity of water in Job's Well varies greatly, seldom drying up altogether but sometimes over-

flowing and gushing out like a mill-stream. Dr. Thomson says that he has seen the whole valley alive with people, bathing in the overflowing water and indulging in every species of hilarity.

Whether Job's Well or the Virgin's Fount is the Fuller's Spring, *En Rogel*, mentioned (Josh. xv : 7) as the boundary line between the tribes of Judah and Benjamin, has been much disputed. It is certainly against Job's Well that the Fuller's Spring was a spring (*En*) and not a well (*Bir*); for Job's Well is a well and not a spring. Since the sixteenth century Job's Well has been called by the Frank Christians the Spring of Nehemiah, from a Jewish tradition that the sacred fire of the Temple was concealed there during the captivity until it was recovered by Nehemiah, the leader of the returned exiles.

Within the walls of Jerusalem there are two great pools, namely, the Pool of Hezekiah and *Birket Israil*, the traditional Pool of Bethesda. The Pool of Hezekiah is situated at a little distance, somewhat north of east from the Jaffa Gate and southwest from the Church of the Holy Sepulchre, midway between the two. It is supplied from the Birket Mamilla by an underground passage so constructed as to admit of some regulation of the flow of water. It is a remarkable work, being nearly two hundred and fifty feet in length from north to south, and there is good reason to believe that it originally extended some sixty feet further toward the north. Its average width is about one hundred and forty feet; its depth is from twelve to fifteen feet. If it were cleansed and kept with decency it would be a blessing to the inhabitants. As it is, it is an abomination. The water is utterly unfit for culinary purposes, and indeed the name

given by the Arabs to the pool is *Birket el Hammam*, or *Pool of the Bath*, otherwise more fully, *Birket Hammam el-Batrak*, the Pool of the Bath of the Patriarch, because its waters are chiefly used for filling another reservoir called *Hammam el Batrak*, or the Patriarch's Bath, not many yards to the east.

It seems to be generally conceded that this pool is rightly named from King Hezekiah. We read (2 Chron. xxxii : 2–4) that "when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city ; and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, 'Why should the kings of Assyria come and find much water?'" We also read (verse 30) that "this same Hezekiah stopped the upper water-course of Gihon, and brought it straight down to the west side of the City of David;" and in 2 Kings xx : 20 we read that "Hezekiah made a pool and a conduit and brought water into the city." Taking these passages together, there seems to be little if any reason to doubt that this pool, which is within the city, and which draws its water from the Upper Pool of Gihon on the west side of Jerusalem, is the very work of Hezekiah remaining to this day. It is also, in all probability, the Pool of Amygdalon, of which Josephus says that it was situated near the monument of the High Priest John.

Outside of the Temple area and at the east end of its northern wall is a pool, or rather, since it rarely now contains water, there was once a pool, extending for three

hundred and sixty feet east and west along the wall. It is one hundred and thirty feet wide, and at present seventy feet deep to the rubbish with which the bottom has been filled. It is called by the Arabs *Birket Israil*, or the Pool of Israel, but it is the traditional Pool of Bethesda. The explorations made in connection with this important work have satisfactorily proved that the Temple area was originally an isolated crag of no great extent, and that along its northern side ran a ravine which separated Mount Moriah from what was afterward Bezetha. The so-called Pool of Bethesda is formed in part of that ravine, and it may have been part of a more extensive fosse extending all along the northern end of the Temple Mount. At the southwest corner it has a system of vaults extending one hundred and thirty-four feet under the modern houses of the city, so that the extreme length of the whole pool is about five hundred feet.

Roman Catholic tradition maintains that this is Bethesda, because it likewise asserts that St. Stephen's Gate, which is directly east of the northern corner of the pool, is the ancient sheep-gate. But neither of those traditions is of any value, and Birket Israil can hardly have been an intermitting fountain like the Bethesda of the Gospel which was periodically "troubled" by an angel (John v : 1–16). The true Bethesda is supposed by some to be a well called *Hammam esh-Shifa*, or the Healing Bath, which is still extolled for its sanative qualities and is situated outside of the Haram enclosure or Temple area, nearly west of the Mosque of Omar. But as it is not a spring, and therefore not intermittent, it does not correspond to the Bethesda of the New Testament very much better than Birket Israil.

After the brief but carefully studied account of Ancient Jerusalem given in this and the previous chapter it is discouraging to be obliged to confess that only the broader outlines of the sketch can be affirmed to be certainly accurate. Dr. Thomson amusingly suggests that if the topography of Jerusalem and its environs could be submitted to a conclave composed of devout padres, learned authors, and intelligent professors from England and America, they "would scarcely agree upon a single point;" and then he continues, "It is my own impression that no ingenuity or research can reconstruct this city as our Saviour saw it or as Josephus describes it. No man knows the line of the eastern and southeastern portions of the first wall, or where the second began, or how it ran after it began, or where the third wall commenced, or one foot of its circuit afterward; and of necessity the location of castles, towers, corners, gates, pools, sepulchres, etc., etc., depending upon supposed starting-points and directions, are merely hypothetical. One hypothesis may have more probability than another, but all must share the uncertainty which hangs over the data assumed by the theorizers.

"Leaving speculations and their results to take care of themselves, may we not find some points and boundaries about which there can be no reasonable doubt?

"Certainly there are such outlines, strongly drawn and ineffaceable, which make it absolutely certain that we have the Holy City, with all its interesting localities, before us. For example, this mount on which our cottage stands is Olivet, without a doubt; the deep valley at its base is the channel of the Kedron; that broad ravine that joins it from the west at the Well of Job is the Val-

ley of Hinnom, which is prolonged northward and then westward under the ordinary name of the Valley of Gihon. The rocky region lying in between the valleys is the platform of ancient Jerusalem—the whole of it. Within these limits there was nothing else, and beyond them the city never extended. Thus I understand the language of Josephus when he is speaking of Jerusalem, one and entire.

"We may go a step further in generalizing and with considerable confidence. The platform of Jerusalem is divided into two nearly equal parts by a valley which commences northwest of the Damascus Gate, shallow and broad at first but deepening rapidly in its course down along the Temple area until it unites with the Kedron near the Pool of Siloam. The city therefore was built upon two ridges, with a valley between them; and these grand landmarks are perfectly distinct to this day. The eastern ridge is Mount Moriah, on which stood the Temple; the western is Zion, so called; and the valley between them is that of the Tyropœon or Cheesemongers. These ridges are nearly parallel with each other, but that of Zion is everywhere the highest of the two; that is, the part of it without the present south wall is much higher than Ophel, which is over against it; the Temple area is lower than that part of Zion which is west of it, and the northwest corner of the city overlooks the whole of the ridge on which the Temple stood. This accords with the express and repeated assertions of Josephus—who however never uses the word Zion—that the hill which sustained the Upper Market Place, of the Upper City, was much the highest of all. The houses built down the western slopes of Zion everywhere face those

on the western side of the opposite ridge, and the corresponding rows of houses meet in the intervening valley, just as Josephus represents them to have done in his day. The historian wrote his description with an eye to Titus and the Roman army; and I cannot doubt that, up to our present point of generalization, we have laid down the outlines of Jerusalem as they saw and conquered it.

"If we now proceed from generalities to particulars we encounter obscurity and perplexing difficulties at every turn; and these thicken around us just in proportion as we descend to details more and more minute. For example, perhaps all the planographists of the Holy City agree that the lower part of the interior valley is that of the Cheesemongers; but higher up, where, under the name of Tyropeon, it must define the supposed position of a certain tower, the course of this valley is very earnestly contested. And thus, too, nearly all agree that the broad ridge south of the Jaffa Gate is Mount Zion; but some maintain that it terminates there at the Tower of David, while others believe that it continued up northward to the Castle of Goliath, and even beyond it. Some others assume that the Tyropeon commences at the Tower of David, and descends first eastward and then to the southeast, under the Temple area and down to Siloam, and that traces of such a valley can still be seen. Other eyes absolutely fail to discover it, and their owners say that the rain from heaven and the theodolite of the engineer obstinately refuse to acknowledge any such valley. Some place Akra north of Jaffa Gate, and others northwest of the Temple area. But we need not extend the list of conflicting theories any further, for it includes nearly every rod of the entire city—the line of every

wall, the position of every castle, the name of every pool, the place of every gate, the site of every scene, etc. On most of these questions I have my own opinion, but to state and defend them would be a most wearisome business, and as useless as it would be endless."

CHAPTER XI.

THE WILDERNESS OF JUDEA.

It is a great temptation to linger in Jerusalem, endeavoring to realize the sacred employments of the Child Jesus during the celebration of His first passover, to trace the order of the services of the Temple in which He would doubtless be engaged, and to gather from history and tradition the names of the distinguished persons He may have seen, or with whom He may actually have come in contact. These things lie beyond the scope of this work, which seeks to illustrate the life of Christ only in its relations to the Land in which He wore the veil of our humanity. Therefore, a single incident which has been preserved for us in the Gospels can alone be recorded here.

The days of religious occupation were over. The pilgrims had partaken of the Passover with all prescribed formalities, and at length set out on their return to Nazareth, retracing their steps backward along the route we have already described. To escape the great heat of the day, they would probably set out at night, and they would not be alone. A whole caravan of pilgrims would be crowding the road at the same time, scattering to their dwellings in Northern Judea, Gilead and Galilee. At difficult and narrow parts of the way the confusion would be bewildering. Camels, asses and pilgrims on foot

would be thronged together, not without danger sometimes of the weak being trampled under foot by the crowd. As they advanced, and the branching roads were taken by one party after another, the press would become less confusing and less dangerous, but all would be glad to reach their first halting-place, at or beyond Khan Hadrur, the Inn of the Good Samaritan. Families which had become separated in the confusion would expect to be reunited at the appointed place of rest; but Joseph and Mary were distressed to find that Jesus was nowhere in the company. Failing to find him, and having no reason to suppose that He had gone beyond the place appointed for their first encampment, they returned in great anxiety to Jerusalem, where they arrived in the afternoon or evening of the second day, and on the third day they set out to seek him in the courts of the Temple.

There they found him in one of the Temple schools adjoining the Court of the Gentiles, where it was customary for the rabbis to instruct the people and especially the youths of Israel. These schools were a characteristic institution of the times. The rabbi sat on a high seat or dais, surrounded by his pupils, who were seated on the ground, studying the law and asking questions of the rabbi. Their teacher answered, not out of his own thought but according to rabbinical tradition, which had become as sacred as the law itself. The students were not all children by any means. The school of a celebrated rabbi was sure to be thronged by eager hearers, and even by other rabbis who desired to hear their illustrious brother and were glad to join in the questioning and answering which were the principal exercises. In the school in which Jesus was found it is likely that many

rabbis would be present, because many of them would be in the city attending the Passover and the schools would afford their best opportunity of associating with each other. "The gentle Hillel, the Looser," says Dr. Geikie, "was perhaps then alive, and may possibly have been among them. The harsh and strict Shammai, the Binder, his old rival, had been long dead. Hillel's son, Rabban Simeon, and even his greater grandson, Gamaliel, the future teacher of St. Paul, may have been of the number, though Gamaliel, like Jesus, would then be only a boy. Hannan or Annas, son of Seth, had just been appointed High Priest, but did not likely see Him, as a boy, whom he was afterward to crucify. Apart from the bitter hostility between the priests and the rabbis, he would be too busy with his monopoly of doves for the Temple to care for the discussions of the schools; for he owned the dove-shops on Mount Olivet, and sold doves for a piece of gold, though the law had chosen them as offerings suited for the poorest."

None of these learned men knew or dreamed who He was whom they were questioning and answering; but the rabbis in general cherished an extraordinary reverence for the sayings of children. They were accustomed to say that "the Word of God, out of the mouths of children, is to be received as from the mouth of the Sanhedrin, or of Moses, or of the Blessed God Himself;" and yet we are told that anything like forwardness in boys was specially distasteful to them. We may understand, then, that the unrecorded speech of Jesus with the rabbis in the Temple school struck them at once by its modesty and its wisdom. He was wiser than his teachers, but his wisdom charmed and did not offend them.

Here then Joseph and Mary found Jesus, and Mary was the first to address him. "My Son," she said, "why hast thou thus treated us? Behold thy father and I have been seeking thee in great anxiety." It was in answer to this address that the first recorded words of Jesus Christ were spoken: "Why was it that *ye* sought *Me?*" he asked, as though *they* ought to have had no doubt where they would find *Him*. "Did *ye* not know that *I* must be about my Father's business?" We may suppose that Jesus laid a peculiar emphasis upon the pronouns of these two sentences. Mary and Joseph knew many things which in the home in Nazareth had been silently ignored, and had perhaps been practically forgotten. Jesus was now fast growing out of childhood. By the custom of his nation He had recently been recognized as a man. It was no longer right that the solemn and marvellous facts of his birth should be disregarded. He desired to recall those facts to their remembrance, and at the same time to intimate his own knowledge of them. So He asked, "Did *ye* not know that *I* must be about my Father's business?" One would suppose that these words would have pierced them like a sword; but the force of habit is so strong, and the Child had ever been so submissive to them, that they did not understand the gentle intimation and the still gentler warning He had conveyed to them. We are told that "they understood not the saying which He spake unto them." "Strange and mournful commentary," says Archdeacon Farrar, "on the first recorded words of the youthful Saviour, spoken to those who were nearest and dearest to him on earth! Strange, but mournfully pathetic: 'He was in the world, and the world was made

by him, and the world knew him not. He came unto his own, and his own received him not.'"

But though no one, not even the Blessed Virgin, knew or received him for what He was, He had come to know himself, to understand why He was thus sojourning in the world that He had made, and He declined nothing belonging to his mission. After this single intimation of his sense of a peculiar and divine relation to the Father of all men, He was still content to fulfill the duty of a child to his earthly parents. In all sweetness of simplicity and childlike obedience, He resumed his habitual submissiveness. "He went down with them, and came to Nazareth, and was subject unto them." There in the cottage home on the hill-side of Nazareth, He dwelt in silence and obscurity for eighteen peaceful years, concerning which we know absolutely nothing.

During those years another child was growing up to manhood in a priestly family at Hebron or Juttah, near the southern boundary of the Holy Land. John was six months older than Jesus, and although we know nothing of his childhood or his youth, we do know from the whole course of his later history what must have been the bent of his spiritual development. At the time of his birth Israel had ceased to be an independent nation. Its throne was occupied by an Idumean vassal of Rome. Some of the people had submitted in good faith to the conqueror, and saw no hope in the future otherwise than by cultivating the favor of the Herods. These Herodians were naturally honored and employed by the reigning family, but by the mass of their own people they were regarded as traitors to God and to Israel. In the excess of helpless loyalty the body of the people admired and praised

the sect of the Pharisees which practiced, or pretended, a minuteness in their observance of the national law far surpassing the earlier traditions of their race. Some there were who cherished the hope of a successful rebellion, but they were chiefly to be found among the lawless and dangerous classes of the provinces and among the poor who had little to lose except their lives, and who to do them justice seem to have valued their lives but lightly. There were others to whom the state of their country seemed to be utterly hopeless, and who looked for nothing larger than their own personal salvation through a rigor of legal observance which surpassed that of the Pharisees themselves. The Essenes, as they were called, in their anxiety to escape every occasion of ceremonial uncleanness, forsook the ordinary habitations of men, and either singly or more frequently in colonies betook themselves to the wilderness of Judea. There in caves of the earth or in rude habitations reared for their use they dwelt apart, and though these colonists did not invariably renounce marriage even their family lives were thoroughly ascetic. Solitary anchorites lived on the scanty herbs of the hill-side, and secured themselves against defilement, even from nature, by bathing twice and thrice a day; the colonists lived under strict rules, and were extremely and punctiliously regular in their times of bathing and changing their apparel. Throughout the day they labored in the field, caring for their cattle and bees and so providing for their own maintenance while avoiding the necessity of trading with others. Coined money they would hardly touch because it bore an image, in violation as they thought of the Second Commandment. They admitted no uninitiated person to

their company lest he might bring defilement upon them. Their novices were not accounted clean until after a three years' probation, during which they were required to practice all the austerities of the initiated. The Sabbath of course was strictly observed and the Scriptures were constantly studied. That these men were sincerely devout there can be no question, and there is no doubt that their lives were more than negatively virtuous. At their admission to the sect they promised "that they would honor God, that they would be righteous toward men, doing no wrong to any man; that they would hate evil and do good; that they would be faithful to all men, and especially to those in authority; that they would speak the truth and expose falsehood; and that they would be honest men, neither committing direct theft nor taking unrighteous gain." Their property was held in common; slavery was forbidden among them; they took no oaths except the oath of their initiation; they abjured and abhorred war; and they renounced animal food because the law said, "Thou shalt not kill." They did not seek to enrich their communities by means of trade, and did not trade at all, except so far as was necessary to supply their frugal wants, and that they did by exchange, not by money purchase or sale. The weakness of the Essenes consisted in this, that they considered the moral and the ceremonial law to be equally important, so that the least failure to obey a ceremonial requirement seemed to them to be as grave a fault as to commit a crime.

The Essenes were scattered through the eastern part of the Wilderness of Judea, which was properly called *Jeshimon*, The Solitude. In Holy Scripture the word wilderness does not always mean a desert. In our Eng-

lish version it often signifies a pastoral plain over which the migratory shepherds were wont to lead their flocks from place to place, so that they might always be in "pastures new." It was in such "pastures of the wilderness" that the patriarchs spent their lives, and in the same pastures the Arabs now feed their flocks. But no such signification can be applied to the gloomy and dreary region of Jeshimon, the Solitude of Judea. It extends southward from Jericho along the western side of the Dead Sea, with an average width of from fifteen to twenty-five miles, and just beyond its western boundary lie Jerusalem, Bethlehem and Hebron. It is full of white, steep, rugged ridges, which are seamed with the courses of innumerable winter torrents, and between many of them lie broad, flat valleys of soft, white marl, strewn with flints and having a pebbly torrent-bed in the middle. There are no trees; hardly a shrub is to be seen. The valleys are like the dry basin of a former sea, scoured by the rains and washed down in places to the hard foundation of metamorphic limestone which underlies the district and forms precipices 2000 feet high, overhanging the shores of the Dead Sea. Such in substance is the description of Captain Conder, taking his view of the wilderness nine miles south of Bethlehem.

Thirty miles south of Captain Conder's point of view Dr. Tristram gives a similar account. He says, "For two hours the ascent was rocky and slippery, and generally we had to lead our horses till we entered upon the South Wilderness of Judea. Our course lay northwest, and for another hour nothing could surpass the mountain range in repulsive desolation. Rocks there were, great and small, stones loose and sharp, but no other existing

thing. Occasionally in the deep depression of a small ravine, a few plants of salsola or retem struggled up, but this was all; and we only saw one rockchat and two desert larks. Almost sudden was the transition to the upland wilderness, the 'Negeb' or South Country—a series of rolling hills clad with scanty herbage here and there, especially on their northern faces. . . . . Nothing can be barer than the South Country of Judah. It is neither grand, desolate, nor wild, but utter barrenness—not a tree nor a shrub, but scant stunted herbage, covered with myriads of white snail of five or six species, which afford abundant sustenance of the thousands of birds which inhabit it. It is the very country for camel browsing, quite unlike any we had hitherto traversed, but sometimes reminding one of the best parts of the Sahara."

It is needless to say that this dreary wilderness, with the exception of a few spots, has never been cultivated. As Dr. Tristram elsewhere says, it seems to have been always destitute of trees, and except an old fort here and there, scarcely any traces of former permanent habitations can be found. Its wadys, or valleys, for the most part have only occasional and scanty supplies of water running eastward to the Dead Sea, and near its shore cutting to amazing depths through the soft limestone. The general slope of the country is downward toward the sea, where it breaks off in precipitous crags beetling above the waters below. Here and there however at the mouths of the wadys and ravines are little embayed spots of surpassing fertility where towns have formerly stood. Their climate is tropical, as the surface of the sea is depressed 1300 feet below the level of the Mediterranean and Red Seas, making the temperature ex-

tremely warm; so that the products of these spots, animal and vegetable, are for the most part entirely different from the indigenous forms of life in the rest of the country.

When John the Baptist grew to manhood, he seems to have had no tendency to unite with any of the sects into which his countrymen and fellow-religionists had divided themselves. For the self-interested and truckling Herodians he could have no respect, but for the poor Jews whose necessities had compelled them to take office under the existing government he had more pity than reprobation. With the wild and lawless agitators who avowed their desire for a rebellion and whose professed patriotism was often the cloak of an actual life of robbery, it was impossible that he should sympathize. From the Essenes of the wilderness, he had perhaps learned to hate war and to pity the fate even of the Roman soldier, but he had not been attracted by the superstitious and excessive ceremonialism of the anchorites. He felt that the regeneration of Israel, if it could be brought about at all as he believed it could and would, must be first and chiefly if not exclusively an inward regeneration exhibited in thorough amendment of the outward conduct. The ceremonialism of the Essenes, who had separated from mankind, could produce no such reformation. The pretended devotion of the Pharisees, which was as thoroughly formal as that of the Essenes without one particle of their inward and self-denying piety, could bring nothing better than spiritual dry-rot upon their disciples. When he grew up to manhood he felt, like so many other great spiritual leaders of the Orient, that he must retire into the solitude of the wilderness and there meditate upon the word of God he had been appointed to deliver to the men of his

generation. Into the wilderness therefore he went, clad in the simple and coarse garments of the Bedouin, his clothing being made of camel's hair and his loins girded with a belt of sheepskin. He required no dainties. His food was of the coarsest. Locusts and wild honey, with a drink of water from some brook or spring, were the sole fare of the predestined prophet. How long he dwelt in the wilderness we do not know; but the scene of a life so self-denying and lofty, and of meditations so austere and so sublime, is well worthy of examination. Over a part of it then we may quickly glance.

The route we have already traced from Jericho to Jerusalem is really within the Judean Wilderness; and if we leave Jerusalem by the way of the Kedron Valley, journeying over a different road toward the southeast, we come in something more than three hours to one of the most picturesque of all the many monasteries of Palestine, the Convent of Mar Saba. All along the Kedron Valley may be seen hermits' caves or cells such as we have already observed in the gorge of the Brook Cherith. These, or some of them, may have been the dwellings of Essenes in the time of our Saviour, and may have been afterward occupied by Christian monks. When the hermit life came to be organized, the monks began to make their cells close to each other and to live in communities called "lauras" in which, while the hermits allowed themselves some of the advantages of human companionship, every individual hermit was free to lead his own life in his own way. In that respect the lauras differed from monasteries where the monks formed an organized society under the rule of one common Superior. The Monastery of St. Saba marks the gradual change of

Courtyard of the Monastery of Mar Saba.

to a paved court; and thence again, by a third descent, to the guest-chamber, where he will find divans for his accommodation. If he occupies one of them he will not sleep alone, as they are generally infested with vermin. The monks will furnish him with bread and wine, and if he is attended by servants he will find a kitchen where they may cook his provisions. The view from the terrace on a moonlit night is said to be almost fearfully impressive, and by daylight it is touching to see how the monks have availed themselves of every inch of space for the making of terraces and miniature gardens. The sun beats so fiercely from the opposite precipice that the figs ripen much earlier here than in Jerusalem, and there is a solitary palm tree which the monks regard with peculiar veneration, as they believe it to have been planted by their founder, St. Saba.

Since his death, about the beginning of the sixth century, the monastery has continued to exist, though it has been repeatedly plundered by invaders and marauders. Even in the present century it has been twice pillaged, first in 1832, and again in 1834. In 1840 it was restored and enlarged by the Russian government. It is now a favorite resort of pilgrims returning to Jerusalem from the Jordan. It is a singular survival of a mode of life which has been followed by men of strong religious tendencies, not only under Christian training but so far back as the days of John the Baptist and before.

From Solomon's Pools there runs in a southeasterly direction to the Dead Sea a wady which, near the pools, is called *Wady Khureitun*, and near the sea is called *Wady Ta'amirah*. In this wady are several places of interest—*Urtas* or *Etam*, *Tequa* or *Tekoa*, *Mugharat*

or *Khureitun*, and the traditional Cave of Adullam. A mile north of Wady Khureitun, four miles southwest of Bethlehem, is Herodium, the modern *Jebel Ferdis*, commonly called Frank Mountain. We shall begin with Herodium.

It was at this spot that Herod defeated the party of Antigonus and erected a fortress of great magnificence. The natural hill rises six hundred feet above the plain below, and it is said that Herod raised it still higher. It now presents the appearance of a huge cone, from which the top has been cut off. On the summit and within the walls of the fortress Herod provided for himself a magnificent palace. The only way of access to the level of the fortress was by a superb stairway of hewn stone. At the foot of the hill were palaces for Herod and his friends, and the surrounding plain was laid out in a beautiful town, built in the Roman style and ornamented with gardens. From the beauty of these gardens, watered by means of aqueducts the remains of which are still to be seen, Herodium took the name of Paradise, which still survives in the modern name of *El Ferdis*—or *Fureidis*. Its other name of the Frank Mountain is derived from a spurious tradition that the Frankish Crusaders held possession of this castle for forty years after Jerusalem had been wrested from them. The view from Frank Mountain is exceedingly interesting. All around, it is true, are but bare and wild uplands without a tree to relieve the deadness of the scene; but to the eastward lies the Salt Sea far below, and beyond that rise the mountains of Moab, while to the northwest lies Bethlehem on its mountain seat, with the Shepherd's Plain lying between. On that "wonderful night" when the angels'

song was raised above the humble shepherds, and "glory shone around" the heavenly messengers who announced the coming of the Prince of Peace, it is probable that lights were gleaming far too brightly in the halls of Herod for the revellers to think of looking out into the night where heaven was greeting earth with new light and with songs of joy.

In Wady Khureitun, and only a mile and a quarter below the Pools of Solomon, is the Valley of Urtas, doubtless the ancient *Etam*, of which some ruins still remain. Etam was fortified by Rehoboam, but the valley is more interesting as the site of the famous gardens of King Solomon, and because it is believed to have been part of the patrimony of his father David. Many evidences of former wealth, refinement and luxury have been exhumed at Urtas, notably some superb marble baths, built in the Jewish fashion but richly carved in the style of the Egyptians. They probably belonged to Solomon's summer-house, but they may have been restored by Herod as the capitals of some of the pillars are ornamented with the lotus leaf and show the style of sculpture that is found at Petra. It is interesting to know that the Valley of Urtas is again blooming with vegetation under the care of a colony of Christian Israelites who supply the market of Jerusalem with fresh vegetables.

Five miles south of Etam, and covering several acres of the summit of a long and gently-sloping hill, which at its highest point is 2397 feet above the level of the Mediterranean, are the ruins of *Tekua*, the ancient Tekoa (or *Tekoah*), among which there are remains of houses of Hebrew construction built of square stones which are partly bevelled, the wreck of a square tower or fortress,

the remains of a church formerly belonging to a Greek monastery, and a font of limestone so fine as to resemble marble. Tekoa can hardly ever have been a walled town, and although Rehoboam is said (2 Chron. xi : 6) to have built it for defence, the defence probably consisted of a tower or fortress similar to the structure of which the wreck still exists. The surrounding country is barren in the extreme and must always have been so, though it affords a scanty pasture to the flocks of some rude and ill-conditioned Arabs. From its lofty situation Tekoa was probably a signal-place for the Tribe of Benjamin, as we read in the Prophet Jeremiah, "Oh! ye children of Benjamin, ... blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jer. vi : 1).

Tekoa is mentioned in sacred history as the birthplace of the wise woman whom Joab employed to induce King David to recall his son Absalom when that rash and unhappy prince had fled after the murder of his brother Amnon. The story as told in 2 Sam. xiv is thoroughly oriental in every feature. Tekoa is still more famous as the birthplace of the Prophet Amos. He was "among the herdmen of Tekoa" (Amos i : 1), and was himself "a herdman and gatherer of sycamore fruit" when "the Lord took him as he followed the flock and said, Go prophesy unto my people Israel" (vii : 14). The rugged style of the shepherd-prophet corresponds with his early training and the wild scenes in which his youth was spent.

It was to Tekoa that the three surviving brothers of Judas Maccabeus fled from the Syrian general Bacchides, in battle with whom he had fallen (Macc. ix : 33). John was soon afterward cut off by a force of Ammon-

ites from the east of Jordan, and his fate was terribly avenged by Simeon and Jonathan. Learning that the Ammonite leader was making a great marriage with the daughter of one of the neighboring princes and that the bridal train was proceeding on its way from Medeba, then "they remembered John, their brother, and went up and hid themselves under the covert of the mountain. While they lay in ambush they lifted up their eyes and looked, and behold there was much ado." The princely retinue approached, "and the bridegroom came forth, and his friends and brethren, to meet them with drums and instruments of music and many weapons." But the hour of joyful greeting to the Ammonites was the hour of vengeance to the Maccabees. Jonathan and his companions leaped from their hiding-place and made such slaughter that "many fell down dead, and the remnant fled into the mountain, and they took all their spoils. Thus was the marriage turned into mourning, and the noise of melody into lamentation. So when they had avenged fully the blood of their brother, they turned again" (1 Macc. ix : 34–42).

The Wady Khureitun runs in a southeasterly direction from the Valley of Urtas to the Dead Sea. It takes its name from St. Chariton, a hermit of great sanctity, who established a laura in that wady, and died A. D. 410. About five miles from Urtas, and midway between the Frank Mountain and Tekoa, are the village of Khureitun and the traditional Cave of Adullam, to which, when persecuted by Saul, David resorted and gathered a troop of about four hundred outlaws (1 Sam. xxii : 1, 2). It was while there that he called out, with longing, "Oh that one would give me of the water of the well of Bethle-

hem, which is by the gate" (1 Chron. xi : 17). At the village of Khureitun the wady narrows to a deep and precipitous gorge, which is rather a chasm than a wady. On the north side is the spring of Khureitun. Near the crest of the northern side is the ruin of a tower once square, and above and below the tower, clinging to the side of the gorge and overhanging its precipitous steep, are the hovels of the village. The cave lies below, and the approach to it is by a narrow ledge obstructed by fallen rocks. One of the entrances leads by a short passage to a vast chamber one hundred and ten feet long by thirty wide and thirty or forty high, from which other passages lead to other chambers of smaller dimensions. The passages are so numerous and so intricate in their windings as to form a natural labyrinth which has never been fully explored, and which it is not safe for the traveller to enter without a guide. Under the feet the ground gives a hollow sound, showing that there are other caves underneath. Some of these are reached by descending passages, but it is not probable that all of them are known. The passages are of different dimensions, some being sufficiently wide and lofty for convenience and others so low that the explorer is obliged to stoop or even to crawl on his hands and knees. The whole cave, or combination of caves, is haunted by innumerable bats, so that the visitor is obliged to carry his light in a strong lantern or it would immediately be extinguished by the frightened creatures which fly wildly against him at every step. In summer the cave is infested by thousands of scorpions also. On account of these pests some writers believe that the cave could never have been habitable, and that it cannot therefore be the

cave in which David took refuge with four hundred men. On topographical grounds other writers are of the same opinion. Dr. Tristram declares that there is "no authority" for the tradition which identifies the Cave of Khureitun with the Cave of Adullam. The latter he holds to have been west of Bethlehem on the frontier of Philistia, in the Valley of Elah and at or near the modern *Ed el Miyeh*, a village situated in the low hills between Bethlehem and Gath, with an abundance of water and with many habitable caves in its vicinity. On the other hand, Mr. Tyrwhitt Drake of the Palestine Exploration Fund considers the Caves of Khureitun to be "admirably adapted for the stronghold of an outlaw." In this opinion Dr. Thomson concurs. He considers, moreover, that there is "no good reason to disturb the tradition" that the *Cave* of Khureitun is the Cave of Adullam, though he admits that the *city* of Adullam was undoubtedly situated in the Plain of Philistia.

On the western shore of the Dead Sea and twenty-three miles from its northern end is a spot of beauty which was once the seat of one of the most ancient cities of the world—*Engedi*, now *Ain Jidi*, the Spring of the Kid. A semicircular recess has been scooped out of the mountains of the wilderness to the extent of about a mile and a half each way, and this oasis is occupied with acacias, tamarisks and jujube thorn-bushes. The "clusters of camphire in the vineyards of Engedi" (Cant. i: 14) are all withered and gone with the exception of a few straggling plants on the verge of extinction. Its most ancient name of *Hazezon-Tamar*, The Pruning of the Palm (2 Chron. xx: 2), and the poetical allusion to the vine, imply a former condition of culture which has long

since ceased to exist; but in its prime the little Plain of Engedi was a fruitful spot, and the slope of the mountain behind it was covered with terraced gardens of which vestiges still remain. The cause of all this beauty and fruitfulness was the spring from which the town took its name, the stream from which may still be seen bounding and skipping like a kid from rock to rock in tiny cataracts until it reaches the plain. Below these falls and in the centre of the plain a group of ruins stands; but although they are the remains of buildings erected with large square blocks of stone, it is now impossible to trace their outline.

Engedi, first called Hazezon Tamar, is as ancient as ancient Hebron. It was a city when Abraham was a stranger in the Promised Land, and hard by it the kings of Sodom and Gomorrah, with their allies, attacked the host of Chedorlaomer as it was returning victorious from the South Country, laden with spoils, and was descending to the Dead Sea by the precipitous path which is still used by the Arabs in coming from the lofty table-land of the Wilderness (Gen. xiv: 7). It was in the caves of the precipice of Engedi that David hid when "Saul took three thousand chosen men out of all Israel and went to seek him upon the rocks of the wild-goats" (1 Sam. xxiv: 2). It was in one of those caves that he cut off the skirt of Saul's robe which he afterward showed to Saul himself in proof that he might have slain his persecutor (1 Sam. xxiv: 1–15). It was up those same steeps that the forces of Ammon and Moab clambered on their way to attack Judah in the reign of Jehoshaphat, and it was not far from there that they were discomfited by the interposition of God (2 Chron. xx).

The fountain of Engedi gushes from under the rock at a temperature of 80 degrees Fahrenheit. Fresh-water crabs, some small shell-fish and a species of small black snail are found in its basin. Traffic still passes by it, as droves of asses laden with salt are driven by Arabs from the south shore of the Dead Sea to Bethlehem and Jerusalem. "North of the fountain," says Dr. Geikie, "is found the source of the spring seen in the vale below; a very delight for its rich luxuriance of all kinds of foliage. In long past ages, a spot like this, utilized as it would be, must have been thought a very paradise in such surroundings. Could it be that this delightful nook, concealed within almost impenetrable jungle, was known to David when he hid in this neighborhood?"

Sir C. Warner thus describes the hidden grotto of Engedi: "A fairy grotto of vast size under a trickling waterfall, with a great flat ledge of rock overhanging it, dripping with stalactites and draped with maidenhair fern. Its luxuriance was wonderful. We gathered many tresses of its fronds a yard long, and yet the species is identical with our own. The sides of the cliff, as well as the edges of the grotto, were clothed with great fig trees, hanging about and springing forth in every direction, covered with luxuriant foliage and just now budding into fruit. Mingled with these were bushes of *retem*, with their lovely branches of pendant pink blossoms waving their sweet perfume all around. To reach the grotto we had to force our way through an almost impenetrable canebrake, with bamboos from twenty to thirty feet long and close together. No pen can give an adequate description of the beauties of this hidden grotto, which surpasses all that Claude Lorraine ever dreamt."

Half-way between Engedi and the southern end of the Dead Sea a tremendous rock-cliff, which has been fairly called an inland Gibraltar, overhangs the sea. This is *Masada.* It is not mentioned in Holy Scripture, and yet it is famous in Jewish history as it is the last bloody scene of the Jewish struggle with Rome. It was first occupied as a fortress by the Maccabees, and was afterward strengthened and made impregnable by Herod. The account of it given by Josephus is doubtless exaggerated, but of the strength of its position and fortifications there can be no doubt. On the eastern side, fronting the sea, and also on the north and south, storm and escalade were out of the question from the natural conformation of the cliff. It was only on the west side that an attack could be rationally attempted, and there Herod erected walls of enormous height and thickness, and at the narrowest point a tower which might alone have been deemed impregnable. Besides these works he caused an immense cistern to be hewn out of the solid rock, and so provided for a plentiful supply of water. He also laid in an enormous store of arms and implements of war, and built a palace for his own occupation in case of necessity.

Some time before the siege of Jerusalem, Eleazer with the band of robbers whom Josephus calls *Siccarii* gained possession of Masada by a stratagem, and after Jerusalem was destroyed the last act of the great tragedy was enacted at the fortress by the Dead Sea. Flavius Silva besieged Masada, and in order to reduce the place by famine he built works around it which can be traced to this day. When famine had sufficiently reduced the strength of the besieged, and an immense causeway had been erected on the west side, Flavius proceeded to

batter the wall, and succeeded in making a breach; but the Jews immediately erected an inner work of heavy timbers and filled the intervening space with earth. This the Romans set on fire; but on the following morning, when they were about to enter through the breach, they saw Herod's palace in flames and there appeared to be not a living human being in the place. At length one old woman and five children emerged from a vault, and told a tale which made even the Roman soldiers shudder. Finding further resistance impossible, the starved and defeated but unconquered Jews had resolved not to be taken alive. With one consent they decreed their own death. Gathering together all their treasures in Herod's palace, they committed them to the flames. Then they "embraced their wives, took their children in their arms, gave them the longest parting kisses," and plunged their daggers, each into the hearts of his own wife and little ones. Next they choose ten men by lot to be the executioners of all the rest, and one by one they laid their necks down on the fatal block. When all had been dispatched except the ten, one of the ten was chosen as the executioner of the other nine, and having finished his atrocious task, he fell bravely on his own sword. Thus nine hundred and sixty men, women and children perished. Only two women and five children, who were overlooked, survived to tell a tale unmatched elsewhere in history.

Canon Tristram describes the platform of Masada as being isolated by tremendous chasms on all sides, as of oblong shape and widest at the southern end. Its length is about 1800 feet, and its width from east to west about 600 feet. Its height above the level of the Dead Sea

Dr. Tristram found to be 2200 feet, though a more general computation makes it from 1200 to 1500 feet. "In the centre of the plateau stands an isolated building. It measures eighteen yards from north to south, and sixteen from east to west. The west porch is five yards square, the nave ten and a half yards, with a semicircular apsis, and a circular arched light at each end. It is all very neatly plastered with fine cement, flat pebbles, and fragments of pottery in mosaic patterns. Did we not know that Masada has no history after its capture by Silva, this chapel would certainly be set down as a Crusading ruin." Toward the south end of the plateau are ruins which may perhaps indicate the site of Herod's palace, though they do not assuredly correspond with the exaggerated description of Josephus. Beyond them on the south the platform ends in a tremendous chasm.

CHAPTER XII.

BETHABARA, CANA, THE SEA OF GALILEE.

JOHN THE BAPTIST was not only the greatest of the prophets; he was the chosen forerunner of Him of whom "all the prophets bear witness." Yet he was a prophet of that inexorable law which, St. Paul says, declares all men to be lying under sentence of death. The Baptist proclaimed that the kingdom of God was at hand; but to him the coming of God's kingdom meant the coming of a day of vengeance, when the axe was to be laid at the root of the trees, and all dead trees with all their worthless branches were to be utterly consumed. His cry was, "Flee from the wrath to come!"

Most appropriate to such a message was the scene of the Baptist's labors in the lonely and desolate Wilderness of Judea, which only a few scattered cells and villages of ascetic Essenes appeared to claim as a portion of the habitable earth. It lay along the Sea of Salt, in which no living creature moves, and which the common instinct of mankind has called the Dead Sea. Under the waters of that sea, or near its shore, was the former site of the doomed cities of the plain, the scene of a tremendous tragedy of fiery vengeance. On the northern boundary of the desert was Jericho, a city built in defiance of a solemn curse, and behind it towered a mountain haunted by evil beasts and spirits, the Mount of the Temptation,

which even in its outward aspect is so gloomy and forbidding as to have been called a mountain of malediction. Such was the theatre of nature in which the Baptist preached the last word that the law had for mankind. At the last, as from the first, that word was, "The soul that sinneth, it shall die!"

No part of God's Word ever contradicts another, however different it may seem; and when Jesus came to preach the same Kingdom of God which John preached, He did not contradict the message of the Baptist. In the most emphatic way He set the seal of his approval to the message that the Baptist had delivered; for He, himself, though He was innocent of all sin, went down from Nazareth to Bethabara, and was baptized with John's baptism of repentance. Jesus had joined himself to all humanity, and all the miseries which sin has brought upon our race. In the Gospel, as under the law, repentance is the first and indispensable condition of deliverance from sin and its consequences; and, therefore, He submitted to a baptism of repentance, for which He had no personal need, as though He wished to join himself with men and make their very sins his own that he might also make them partakers of his grace. It was after this amazing proof of his humility, and as He rose from the baptismal waters of the Jordan, that "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'" So true is it, even of the Son of God, that "he who humbleth himself shall be exalted!"

The divine recognition of the Sonship of Christ was

Place of the Saviour's Baptism, River Jordan.

immediately followed by His mysterious and awful temptation. While the voice of the Spirit was yet sounding in his ear Jesus was "led," according to St. Matthew, or "driven," according to St. Luke, by the same "Spirit into the wilderness, to be tempted of the devil." There in the gloomy heights of Quarantania, He remained for forty days among the wild beasts, fasting from food, as if to try the utmost depths of human weakness before his struggle with the enemy of man. Emerging from that struggle, fainting yet victorious, "angels came and ministered unto him." His body was refreshed; his soul was strengthened by victory and hope for the tempted world which He had come to save; and Jesus rose up in the consciousness of his divine power to do the work which lay before him.

That work was to preach the same kingdom of God which John had preached, and yet how differently. John preached a kingdom of law and retribution, which it is; but Christ preached it as a kingdom of love and benediction, which it is still more. The issue of the law had been condemnation. The Gospel of Jesus Christ was a proclamation of grace. Jesus was now to tell men that the kingdom of God is in them and among them, as well as over and above them, however little they may recognize it; that the spiritual things of God have their beginnings in things which are natural; and that God's indwelling power controls, and His Spirit sanctifies, all lawful human societies and operations. The desert was no place for the proclamation of such a Gospel. Where nature was most joyous, where men were most numerous and where their occupations were most varied, there was the appropriate place for Christ's Gospel to be preached;

and without an hour's delay He rose and marched with swift steps to the field of much the larger part of all his ministry.

Before He went, or rather perhaps as He went, He paused a little while beside the Jordan where John was still baptizing, and there for two short days he tarried with or near the priestly prophet, who should see His face on earth no more (John i : 29–36). John too had seen and heard the testimony of the Spirit to the Sonship of Christ. His generous soul had felt no touch of envy at the sight. He rejoiced to know that One was to come after him whose shoes' latchet he was not worthy to unloose. He was the first of men to bear "record that this is the Son of God." He was glad to send his own disciples to the greater Master, and the first of Christ's disciples was given him by John. Looking upon Jesus as He walked, he said to two of his followers, "Behold the Lamb of God!" and the two left John to follow Jesus. One of them was Andrew, who soon brought his own brother Simon to Jesus. Thus the little company of Christ's disciples was begun. The next day, when about to set out to his work in Galilee, Jesus found Philip also, and said to him, "Follow thou me." One disciple invariably calls another; and as Andrew had brought Simon to Jesus, so Philip brought Nathanael, "an Israelite indeed." We know nothing further of Nathanael than that the place of his abode was in Cana of Galilee, and that he was one of the witnesses of Christ's resurrection (John xxi : 1–14). It is conjectured, indeed, that Nathanael was only his personal name, and that his surname was Bar-Tholomew, "the son of Talmai," as Simon's surname was Bar-Jona, "the son of

Jona." If the conjecture is correct, then Nathaneal was Bartholomew, one of the twelve; but of this there is no certainty. He may have been one of that great multitude of Israelites indeed, who are called to no official station in the kingdom of God, but who are among its chiefest ornaments. However that may be, it is probable that he now returned to his native village of Cana in the company of Jesus.

On the third day (John ii: 1, 3) they were already there, and the quickness of their march showed the alacrity with which our Lord set forth to do his Father's business. The first work of his ministry was meant to mark with signal approbation that most sacred of all human ties which is created by the bond of marriage. At the wedding of a humble pair He "adorned and beautified the holy estate of matrimony," and glorified it by a marvellous work of superhuman power. It is pitiful to think how blind many of the followers of Christ are to the lesson thus taught by their Master in the first act of his ministry. Jesus taught self-control; He never taught asceticism. He insisted on chastity; He never taught that marriage is less chaste or less pleasing to God than celibacy. From the beginning "God has set the solitary to live in families," and the family is made by marriage. The family, and not the individual, is the true unit of society. So God has ordained; and the Son of God, when He began to preach the kingdom of God, began by recognizing and exalting that domain of God's kingdom of the family which is established by every lawful marriage.

Of Cana, the scene of Christ's first miracle, there is little to be told. Dr. Robinson thinks it must have been

a village situated seven miles due north of Nazareth, and still called *Kanet el-Jelil*, the Arab equivalent of "Cana of Galilee." The traditional site of Cana, however, is considerably nearer to Nazareth. Ascending the hill, which rises behind the Virgin's Well, we reach its summit in little more than ten minutes. Descending into the valley beyond and going northward, after half an hour of easy walking we come in sight of the birthplace of the Prophet Jonah, *El Meshed*, the ancient *Gath-Hepher* (2 Kings xiv : 25); and about a mile to the northwest of El Meshed is the spring of *Kenna*. A little beyond the spring is the village itself, *Kefr Kenna*, an ordinary hamlet of six hundred inhabitants, half of whom are Mohammedans and half Greek Christians. The Greek church contains an earthen jar which is said to be one of those in which the water was turned into wine. All six of them are reported by another story to have been taken to France in the time of the Crusades, and one of them is still preserved in the Musée d'Angers. We may disregard these pretended relics; but if Kefr Kenna is indeed the Cana of the Gospel, and so the weight of authority seems to decide, then the spring is an object of deep and sacred interest as the source from which the water was drawn for the first of those signs of divine power by which Jesus "manifested forth His glory."

The life of Jesus at Nazareth was ended; his greater life had been introduced by the miracle at Cana, and after that event He "went down," with his mother, his brethren and his disciples, on a short visit to Capernaum. Joseph is no longer mentioned; some time during the eighteen years which had elapsed since the first visit of Jesus to Jerusalem that good man had been taken to his

Cana of Galilee.

rest. Who are meant by the "brethren" of Jesus we need not here inquire. Some commentators and all the theologians of the Roman and oriental churches maintain that they were not brothers but cousins of Jesus, and this has been the uniform tradition of Christendom. Be that as it may, it would seem that these brethren of Jesus were at first pleased at the power He had exhibited, and were perhaps not displeased at the distinction it reflected on themselves, since they chose to be among the companions of his visit to Capernaum.

With the accuracy of one who was familiar with the scene, St. John rightly says that He "went down" from Cana to Capernaum. The way is one long descent, for, while Cana lay among the hills of Nazareth, Capernaum was seven hundred feet below the level of the Mediterranean. The road has few points of interest until it comes to what is now called *Kurun Hattin*, or the Horns of Hattin, the traditional Mount of the Beatitudes. Dr. Robinson describes this spot as being "merely a low ridge, some thirty or forty feet high, and not ten minutes' walk in length from east to west. At its eastern end is an elevated point or horn, perhaps sixty feet above the plain, and at the western end another not so high; these give to the ridge at a distance the appearance of a saddle, whence the name Kurun Hattin—Horns of Hattin. On reaching the top it is found that the ridge lies along the very border of the great southern plain, where this latter sinks off at once by a precipitous offset to the lower Plain of Hattin, four hundred feet below." In the lower plain is the village of Hattin, and toward the north and northeast a second offset, similar to the former, makes the descent to the level of the lake.

The Kurun Hattin is held by the Latins to be the Mount of Beatitudes, where the Saviour delivered his Sermon on the Mount to the multitude standing in the adjacent plain. There is nothing in its form or surroundings to make the tradition inherently inadmissible. The objection to it is that it is found among the Latins only, not among the Greeks; and that even among the Latins the first mention of the place in connection with the Sermon on the Mount is by Brocardus about A. D. 1283. Previous writers, both Greek and Latin, had supposed Kurun Hattin to be the place where our Lord fed the five thousand. *That* tradition is inherently improbable, and dates only from the fourth century; but it has the support of the Greeks as well as of the Latins, and it is nine hundred years earlier than the tradition which makes the same place the scene of the Sermon on the Mount.

From the Horns of Hattin the traveller has a full view of the beautiful lake extending thirteen miles from north to south and seven at its greatest width from east to west, lyre-like in form, and therefore in ancient times called *Chinnereth*, the Lyre, though it is also known as the *Lake of Gennesareth*, the *Lake of Capernaum*, the *Sea of Tiberias*, and the *Sea of Galilee*. So far did it surpass all other waters known to Israel that the rabbis used to say God had made seven seas in the Land of Israel, but had chosen Chinnereth for himself. The scenery of the Sea of Galilee is not grand; it is only peaceful and joyous, and therefore most appropriate for the proclamation of a gospel of peace and joy. It has no high mountains, and with two exceptions no rugged crags or gloomy precipices. On the further side, indeed,

barren hills of black basalt rise over a fringe of oleanders which bloom gaily for a quarter of a mile back from the shell-strewn border of the lake, and behind those rocks are pastoral wilds where Jesus often sought retirement from the crowds that thronged about him. Northward the shore is broken by graceful bays of exquisite beauty; but it is on the western side that the paradise of Galilee was to be seen, for there was Gennesareth, that is to say, *Ganne Sarim*, the Garden of Princes, now called *El Ghuweir*. This celebrated plain lies about midway between Tiberias and the entrance of the Jordan into the lake. It is only two and a half miles in length from north to south, and not more than a mile in width, but in the time of Christ it was the richest spot in Palestine. It was watered by five streams from the neighboring hills, and the sun warmed it into tropical fertility. "Its soil," says Josephus, "is so fruitful that every sort of tree can grow upon it, and the inhabitants have planted an amazing variety. Walnuts, which require a cold air; fig trees, which require an air more temperate; and palms, which require a hot climate, flourish luxuriantly beside each other. One might say that this place is a triumph of nature, since it compels plants that are naturally aliens to each other to grow side by side. The seasons also seem to maintain a generous rivalry; for the plain not only nourishes fruits of different climes, but the soil yields them at the most various times of the year; grapes and figs ripen continuously for ten months, and other fruits come in delightful confusion all the year round." This lovely plain enjoys the only romantic scenery of the coast, for at its southern end are the limestone crags of Arbela, in whose lofty caverns robbers and Jewish pa-

triots once took refuge, and where the eagles only now build their nests.

The Plain of Gennesareth, Josephus says, was called by its inhabitants Capernaum, a simple explanation of the fact that the site of Capernaum is not otherwise positively known. If Josephus is right, and there is no good reason why he should not be, Capernaum was the name of the district, and not of a particular spot in the district. Gennesareth, as its name implies, was a plain of "gardens," and therefore must have been closely cultivated and thickly inhabited. It had a synagogue in which our Lord frequently taught (John vi : 59 ; Mark i : 21 ; Luke iv : 33–38) ; and this synagogue had been built by the centurion of a detachment of Roman soldiers which appears to have been quartered in the place (Luke vii : 1–5 ; Matt. viii : 8). It has been well observed that the building of a synagogue by a foreigner, and not by the inhabitants, would go far to show that Capernaum was not at that time a place of wealth or commercial importance ; but the same circumstance would be perfectly natural in a district densely populated by humble gardeners. Such a district having a synagogue, a garrison and a station for the collection of customs (Matt. ix : 9 ; xvii : 24 ; Mark ii : 14 ; Luke v : 27) might properly be called a "city," as Capernaum undoubtedly was (Matt. ix : 1 ; Mark i : 33) ; and situated on "the way of the sea," that is, on the great road from Damascus to the South, the custom-house at Capernaum may have been maintained for the levying of duties on the caravans of merchandise passing to Galilee and Judea, and on the fish and other commerce of the lake. Even the local traffic would be by no means contemptible,

for in the time of Christ "the waters of the lake were ploughed by 4000 vessels of every description, from the war-vessel of the Romans to the rough fisher-boats of Bethsaida and the gilded pinnaces from Herod's palace" at Tiberias. The statement of Josephus that Capernaum was the name given by its inhabitants to the Plain of Gennesareth is remarkably confirmed by an apparent discrepancy between two of the Evangelists, which would almost imply a contradiction if Capernaum lay beyond the Plain of Gennesareth. St. Mark (vi : 53) says that on a certain occasion Jesus and his disciples "came into the land (Plain) of Gennesareth," while St. John (vi : 24) says that the people who came to seek him immediately afterward found him at Capernaum. It is true that Jesus *might* have gone from the one place to the other before the people found him; but it seems to be unnecessary to devise so clumsy an explanation, when no explanation is necessary if the Gennesareth of St. Mark and the Capernaum of St. John signify the same place.

Volumes however have been written concerning the site of Capernaum, and three spots have been particularly singled out as indicating the true place where the Lord's "own city" stood. Strange to say, that which is most generally approved is not in the Plain of Gennesareth at all, but about two miles to the north of it; and it must be confessed that the remains at *Tell Hum* are more like those of a "city" than the ruins at *Ain Mudawarah*, which lie within the plain, or of *Khan Minyeh*, which lie on its northern border. This fact however proves nothing, unless it goes to prove that Tell Hum cannot be Capernaum.

However, the name *Tell Hum* presents a greater difficulty, since it is very probably a remnant of Capernaum, different as it sounds to English ears. Capernaum is simply *Caphar Nahum*, the town of Nahum. Its Arabic equivalent would be *Kefr-n' Hum ;* and when the *town* (*kefr*) became a *heap* (*tell*) of ruins, *Kefr-n' Hum* would be easily replaced by *Tell-n' Hum*, and finally by *Tell Hum*. Supposing this to be the fact, still it does not prove that the Capernaum which is now represented by the ruins at Tell Hum is the Capernaum of the gospels. In the time of Hadrian, long after the time of Christ, the Jews were permitted to return to their own land. In Galilee they were much more numerous than in the rest of the country, and the Capernaum of that period might easily take the ancient name without standing in the neighboring Plain of Gennesareth.

One of the very best and briefest statements of the case between *Ain Mudawarah*, *Khan Minyeh*, and *Tell Hum* (and incidentally also of the position of Bethsaida) is that given as follows by Dr. Tristram:

"The soil of the plain is wonderfully rich. It is a wilderness—not, as in the days of Josephus, an earthly paradise—but it is a strikingly beautiful one. Wild flowers spring up everywhere. Tulips, anemones and irises carpet the ground. The various streams are lined with deep borders of oleanders, waving with their rosy tufts of bloom, one sheet of pink. Thick tangles of thorn tree every here and there choke the straggling corn patches, festooned with wreaths of gorgeous purple convolvulus. The plain is almost a parallelogram, shut in on the north and south sides by steep cliffs, nearly a thousand feet high, broken here and there into terraces,

but nowhere easily to be climbed. On the west side the hills recede not quite so precipitously, and streams of black basalt boulders encroach on the plain. The shore line is gently embayed, and the beach is pearly white—one mass of triturated fresh-water shells—and edged by a fringe of the exquisitely lovely oleanders.

"At the northwest and southwest angles tremendous ravines open upon the plain. That to the south, *Wady Hamam*, where the cliffs rise perpendicularly twelve hundred feet, is the ravine of the robber caves, already mentioned, with its tiers of cavern chambers.

"The glen to the northwest, the *Wady Amud*, is scarcely less striking, and in some places, from its narrowness, is even more imposing. Both are the homes of thousands of griffon vultures, which rejoice in the deserted caverns and solitude. Between these two, a third wady, *Rubudiyeh*, opens in a wider valley. From each of these perennial streams run to the lake, fertilizing the whole plain; and in ancient times aqueducts conveyed the water to every part.

"A little way to the south of the middle valley, a copious spring bursts forth into an ancient circular fountain about thirty yards in diameter, *Ain Mudawarah*, from which a little stream runs right across the plain to the lake. This I formerly believed to be the Round Fountain of Capernaum, described by Josephus. But it has since been shown, by the researches of Sir C. Wilson, that the larger and similar Fountain of *Et Tabighah*, to the north of the plain, had its waters conducted by an aqueduct, round the projecting headland which forms its northeastern angle, right into the plain, and therefore the description of Josephus will apply equally to it. No

doubt there are difficulties connected with the site of Capernaum, whichever of the three localities claimed for it we accept; but, after the recent surveys, I am not prepared to maintain the site of Mudawarah.

"In the plain itself there are no other ruins of importance till we reach the northeast angle; and if Capernaum were, as all writers describe it, *in* the plain, it must have been either here or at Mudawarah.

"The ruins at this point are few. There is a large ruined Saracenic khan, some chambers of which are still used as cattle-sheds. It was known seven hundred years ago as a halting-place on the road from Damascus, and is called *Khan Minyeh*. A few yards lower down, nearer the shore, is *Ain et-Tin*, 'the fountain of the fig tree,' bursting copiously from the rocks and sending forth a supply of sweet water under the shade of three fine fig trees, whence its name. The little stream, after a course of about thirty yards, forms a small luxuriant marsh, skirted with oleanders and choked with waving tufts of the beautiful tall papyrus of Egypt. The ruins, the second claimant for Capernaum, are to the west of it, forming a series of mounds, but no fragments of columns or carvings have been found. On the hill above are some more distinct ruins and tombs, and just above the khan the aqueduct from Ain Tabighah winds round the cliff and is now used as a horse-path. The spot loses none of its interest from the disputed identification. Whatever it be, many times must our Redeemer have trodden the path by that fountain; and often the walls below and the cliffs above it re-echoed the voice of Him who spake as never man spake.

"Passing north, we leave Gennesareth's Plain round

the edge of a bluff which descends to the water's edge, wholly interrupting any passage by the shore and having no beach. Descending immediately the path leads close to the beach, and at little more than a mile stands Ain Tabighah, usually agreed on as *Bethsaida*, The House of Fish, and still the chief fishing station on the lake, the few naked fishermen casting hand-nets into the shallow waters, one boat being used to supply the Tiberias market. A few hundred yards behind, on the hill, is the great Round Fountain before alluded to and supposed by Sir C. Wilson to be the Fountain of Capernaum of Josephus. It is the largest spring in Galilee—half the size of that of the Jordan at Cæsarea Philippi. It was formerly raised by a strong octagonal reservoir some twenty feet above its source, and thence conveyed to the plain by an aqueduct. Neglect has long since suffered the great reservoir to be broken through, as well as the aqueduct of which here and there piers may be seen. There are four other fountains, all slightly brackish and warm. These, sending up a cloud of steam in the still atmosphere, produce a luxuriant semi-tropical oasis around them, but are otherwise wasted save that a portion of the water is collected in an aqueduct to turn a corn-mill, the only one in working order of five and the solitary inhabited dwelling of Bethsaida. The white beach gently shelves, and is admirably adapted, with its little curved bay, for fishing-boats. The anchorage is good and is partly protected by submerged rows of stones, though there does not appear to have been any breakwater. Rocks however project more than fifty yards out at the southwest, forming a sort of protection. The sand has just the gentle slope fitted

for the fishermen running up their boats and beaching them.

"Here we may safely fix the scene of the miraculous draught of fishes and the subsequent call of Peter and Andrew, James and John (Luke v : 1–11). Bethsaida was coupled in the woe denounced by our Lord with its sister cities Chorazin and Capernaum; and now, not only in the desolation of their sites, but in the very dispute about their identity, we see it has been 'more tolerable for Tyre and Sidon' in the day of their *earthly* judgment than for these cities (Matt. xi : 21–24). *Their* names are preserved, *their* sites are unquestioned, but here the names are gone, and even the sites are disputed.

"This Bethsaida, the birthplace of Andrew, Peter and Philip, is called *Bethsaida of Galilee* to distinguish it from the other Bethsaida, north of the lake, on the east side of Jordan, *Bethsaida Julias*.

"Proceeding northward about a mile and a half, we come upon a little low promontory running out into the lake, covered with sculptured ruins and known as *Tell Hum*, the third and, I am now inclined to believe, the rightful claimant for the site of ancient Capernaum. The most conspicuous ruin is at the water's edge, called the White Synagogue, built of hard white limestone while the district round is strewn with blocks of black basalt. It is now partly buried and is nearly level with the surface, the capitals and columns having been for the most part carried away or burnt for lime. The excavations of the Palestine Exploration Fund have however shown many of the pedestals in their original position and many capitals buried in the rubbish. There can be no doubt, from the form and plan of the building, that it is a Jewish synagogue.

"The outside of the synagogue of Tell Hum was decorated with pilasters, and attached to its eastern side is a later addition, a rectangular building with three entrances on the north and one on the east but without a doorway to connect the two buildings. But the most interesting relic here is a large block, once a lintel, with the pot of manna sculptured on it. If this be Capernaum, then this must beyond doubt be the synagogue built by the Roman centurion (Luke vii : 4, 5), and it was within its walls that our Lord uttered the discourse in John, chap. vi., and perhaps, pointing to the pot of manna carved over the door, proclaimed, 'I am that bread of life. Your fathers did eat manna in the Wilderness and are dead.' It is possible, from the Corinthian and Ionic mouldings, that this place is a later erection of the time of the Emperor Hadrian, and that the name Tell Hum, or 'hill of Hum,' was applied to it when it took the place of the earlier Kefr Nahum, or Capernaum, 'the village of Hum.' The remains of the latter building are probably those of the church which we are told was built at Capernaum, and is described about the year A. D. 600 as a basilica enclosing the house of Peter.

"Round the synagogue, and stretching for half a mile from the shore, the area is covered with the ruined walls of private houses and the traces of a main street. Beyond these are some remarkable tombs above and below ground. There are no traces of a harbor, and it could never have been a convenient spot for fishing-boats. But at least it seems tolerably certain that whether this be the Capernaum of our Lord's time or not, it is the Capernaum of the Jews when, under Hadrian, they were permitted to return to their land. Its distance from the

Round Fountain and from the Plain of Gennesareth seems the obstacle to a decisive admission of it being the city of the Gospels."

Two and a half miles north of Tell Hum and two miles back from the lake are the ruins of *Chorazin*, now called *Kerazeh*, situated partly in a narrow wady of the same name and partly on an eminence 700 feet above the lake. The surrounding country is pathless and utterly desolate. The ground is covered with millions of black boulders over which a horse can hardly make his way, and which present the appearance of having been poured down in a tremendous rain of rocks and stones. How or why a city could ever have existed or flourished in such a situation it is difficult to imagine. Yet Chorazin must once have been a place of importance. Its ruins are as extensive as those of Tell Hum, and they are in a fair state of preservation. Though they have been unoccupied since the fourth century, the walls of many of the dwellings are still standing. They are two feet thick, and some of them are fully six feet high, built of blocks of basalt, with windows a foot high by six or seven inches wide. The roofs, which seem to have been flat, were supported by columns. The houses vary in size, the smallest being simply tiny stone boxes, and the largest being about thirty feet square and divided into four chambers. Here too are the remains of a large synagogue, and beside a tree in the middle of the ancient town is a spring. Such as Kerazeh is now, Chorazin must have been in the time of Christ. In such places He carried on his labors, and in such dwellings he took his rest. No wonder that, under the clear sky of the Holy Land, He preferred to spend his night in the open air.

About eight miles northwest of Tell Hum and towering high above the intervening hills, so as to be visible from nearly all parts of the Sea of Galilee, stands *Safed.* It is not mentioned by name in the Scriptures, but it is believed to have been referred to by our Saviour as the "City set upon an hill," which "cannot be hid" (Matt. v: 14). Though it cannot be proved by any direct evidence to have been built so early as the time of Christ, it seems to be improbable that a military position so strong as that of Safed should have been overlooked or unoccupied, and at the present time it is the place of all others in that region which would be most readily thought of to point the Saviour's illustration. Certain it is that Safed was a place of strength in the time of the Crusades, and that Saladin had great difficulty in reducing it. In 1250 it was destroyed by the Sultan of Damascus, but it was afterwards restored by the Templars. In 1266 the garrison surrendered to Bibars, by whom the survivors were massacred. Safed then became the capital of a province. In 1759 it was destroyed by an earthquake. In 1799 it was occupied by the French. It is now a sacred place of the Jews, who believe that when the Messiah comes he will rise from the Lake of Gennesareth and establish his throne at Safed. Safed therefore is one of the four great Jewish sanctuaries, the other three being at Jerusalem, Hebron and Tiberias. It is occupied by a Jewish colony founded not later than the sixteenth century. It is also the seat of a celebrated school of rabbinical learning, and besides the schools which were originally taught by famous Spanish rabbis, it once had eighteen synagogues. Half of the present population of Safed—which is about 25,000 souls—are Jews.

They are punctilious sticklers for the law; and Dr. Thomson says that "their social institutions and manners comprise a grotesque mingling of filth and finery, Pharisaic self-righteousness and Sadducean license. A Jew on the Sabbath Day must not carry even so much as a pocket handerchief except within the walls of the city. If there are no walls it follows, according to their logic, that he must not carry it at all. To avoid this difficulty here in Safed they resorted to what they called *Eruv*. Poles were set up at the ends of the streets, and strings stretched from one to the other. Those strings represented a wall, and a conscientious Jew could carry his handkerchief anywhere within their limits." It was among just such superstitious punctilios that our Lord came preaching the gospel of liberty. How hard it must have been to him we can never imagine; and how sacrilegiously destructive his doctrine must have seemed to them it is impossible for us to conceive.

On the first of January, 1837, Safed was again destroyed by an earthquake. The city then contained 9000 souls, and was built on the side of the mountain. As one tier of houses fell it rolled on the tier below, crushing all beneath. Nearly 5000 persons were killed. Most of the Jews now at Safed are Polish immigrants under Austrian protection, and almost all of them are beggars. Among the Sephardim—*i.e.*, the Spanish-Portuguese Jews—polygamy is still practiced.

Six miles northwest of Safed is *El Jish*, the ancient *Giscala*, seated on a cone-shaped hill. It was the last place in Galilee that surrendered to the Romans under Titus, and according to St. Jerome it was the home of the parents of St. Paul before they emigrated to Tarsus.

In the great earthquake which was so disastrous to Safed, El Jish was completely destroyed. Not a house was left standing, and a congregation of one hundred and thirty-five persons, which happened at the moment to be gathered in the church, was buried in the ruins. Only the priest escaped, being saved by a projection of the arch over the altar.

Returning to the Plain of Gennesareth, we find its southwestern border closed by steep cliffs, and beside the shore is a wretched collection of hovels called *Mejdel*, which is all that remains of *Magdala*, the town of Mary the Magdalene. "Through its connection with her whom the long opinion of the Church identified with the penitent sinner," says Dean Stanley, "the name of that ancient tower (Migdol) has been incorporated into all the languages of Europe. A large solitary thorn tree stands beside it. The situation, otherwise unmarked, is dignified by the high limestone rock which overhangs it on the southwest, perforated with caves, recalling by a curious though doubtless unintentional coincidence the scene of Correggio's celebrated picture." With the exception of this miserable hamlet, where there is such abject degradation that the children play stark naked in the street, there is not an inhabited spot in El Ghuweir, the once crowded Plain of Gennesareth. The huts are built of mud and stone, without windows. The inhabitants are unspeakably filthy. The ground is overrun with tropical weeds which show the richness of the soil, while the flowering oleanders seem to protest against the desolation into which that once pleasant plain has been suffered to fall. From the rocks behind Mejdel is perhaps the very finest view of the Plain and Lake of Gennesareth.

The wady which rises up behind Mejdel is the *Wady el-Hamam*, the Valley of Doves, famous in Jewish history. Its upright walls are 1000 feet in height. On the southern edge of the ravine are the ruins of *Irbid*, once the great Jewish town of Arbela, as appears from the remains of a magnificent synagogue. On the northern side are many small caves in which not only doves or pigeons but eagles, ravens and vultures make their abode. In the time of Herod these caves were the resort of great numbers of Jewish Zealots, who in that unapproachable stronghold defied their enemies. Herod, then a young man, marched against them, and was very nearly defeated; but driving the insurgents to their dens he let down his soldiers in iron cages, drew out the wretched enthusiasts with hooks, and hurled them to the foot of the precipice. Some of them were smoked out of their retreat by fires of straw kindled at the mouths of the caves, and wildly leaped out of their own accord. The triumph of Herod was complete. The Zealots were exterminated, and the only human beings who have since dwelt in those caves have been peaceful monks.

About a mile to the south of Magdala a narrow glen breaks down from the west, and at its mouth, near to the lake, are some cultivated fields and gardens with several copious fountains and the ruins of a village surrounded by heavy ancient walls. This place is called *Ain-el-Barideh*, the Cold Fountain. It is believed to be the *Dalmanutha* of the Gospel of St. Mark. The only reason to be given for this identification is that while St. Matthew (xv : 39) says that Jesus "came into the border of Magdala," St. Mark (viii : 10) says that He "came into the parts of Dalmanutha." The two places are so near

to each other that it would be perfectly natural to adopt either of these descriptions of the district lying between them, and there is no other place near Magdala of which the same could be said. Dr. Robinson, however, identifies Dalmanutha with *Dalhamia* or *Dalmamia* on the Jarmuk, which flows into the Jordan a little south of the Sea of Galilee.

Four miles north of the exit of the Jordan from the Sea of Galilee are hot springs, four in number, which have been famous for thousands of years. Their water is excessively bitter and salt and has a strong smell of sulphur; its temperature is about 144 degrees Fahrenheit. These springs are believed to be medicinal, and are said to afford relief in cases of rheumatism and other maladies. In the time of Joshua they were probably surrounded by a walled town *Hammath*, the Baths, which was one of the "fenced cities" given by Joshua to the tribe of Naphtali (Josh. xix : 35). The city of Hammath probably lay to the south of the springs, as the outlines of ruins of great antiquity can still be traced there, though similar remains found among ruins of a later date to the north of the springs indicate that the Herodian city which afterward occupied that site stood, probably at least, on the site of another city of greater antiquity and possibly of equal splendor. In the time of Josephus Hammath was called *Ammaus* or *Emmaus*. At the present time the water from the springs is collected into one channel and conducted to covered baths which are not more than fifty years old. The reservoir is arched over, and the water is allowed to cool until its temperature is sufficiently reduced for bathing.

Somewhat to the north of Hammath, and perhaps in-

Tiberias and the Sea of Galilee.

laws which pronounce the inhabitants of such a place to be unclean for seven days." To have visited Tiberias would have subjected our Lord to the imputation of being a contemner of the law and a partisan of Herod not only in his sacrilege but also in idolatry.

For Tiberias, built on a polluted site and inhabited by a mixed population of Gentiles and renegades, was also adorned with buildings which devout Jews regarded as essentially idolatrous. Herod was an Italian by education and preference. His tastes and habits were those of Rome; he delighted in the splendid architecture and magnificent amusements to which he had been accustomed; and when he founded Tiberias and designated it as the capital of Galilee, he erected a palace ornamented with figures of animals, "contrary," as Josephus says, "to the law of our countrymen." It was in vain that Herod built in his new capital the finest synagogue in Galilee. To say nothing of the unclean soil on which it stood, it was surrounded with Gentile and heathen objects which would alone have sufficed to make it odious. Beside it were Roman gates and Grecian colonnades, which, like the squares of the city and the palace of Herod, were adorned with heathen statues; and not far off was an amphitheatre for the celebration of games which, to the Jewish mind, were inseparably connected with idolatry. Apart from these tokens of infidelity to the religion of Israel, the life of the luxurious monarch and his sycophant court would be offensive to all morality and even decency; for it was probably in the birthday revels of his palace of Tiberias, when surrounded by "his lords, high captains and chief estates of Galilee," that the daughter of Herodias danced before him and received

as her reward "the head of John the Baptist in a charger." A hundred years after the time of Christ these things would be forgotten, and a writer of that age would have been almost certain to lay the scene of some part of the Saviour's Galilean ministry in Herod's splendid capital of Tiberias. It is one of the numerous incidental evidences that the Evangelists lived in the times and scenes of which they wrote that only one of them even mentions the great and beautiful city into which Jesus did not enter. St. John (vi : 1) merely says that the Sea of Galilee had come to be called the Sea of Tiberias, and that on one occasion (vi : 23) certain "boats from Tiberias" went to a place where Jesus had been. Only in these two connections is Tiberias named in the New Testament.

It is singular indeed that a city which in its foundation was regarded by the Jews with abhorrence should have become one of their four sacred places. The fact is doubtless due to the establishment there of the Great Sanhedrin after the destruction of Jerusalem. During the Roman war, Josephus, who was commander-in-chief of the national forces in Galilee, fortified Tiberias; but on the approach of Vespasian the inhabitants voluntarily surrendered, and Vespasian rewarded their submission by allowing them to remain undisturbed. After the war, Galilee, which had been comparatively undisturbed, and Tiberias, which had not suffered at all, became the chief seat of the Jewish nation. The Sanhedrin, which had been transferred from Jerusalem to Sepphoris, was again transferred to Tiberias; and there the school of the Talmud flourished. It was in Tiberias that the famous Rabbi Judah Hak-Kadosh published the ancient traditional law

called the Mishna, and it was there that St. Jerome learned the Hebrew tongue. Bishops of Tiberias are mentioned in the fifth century; but in 637, when the place fell under the Arabs, the bishopric disappeared. During the Crusades it was re-established under the Archbishop of Nazareth as Metropolitan. Tiberias long remained under Christian rule; but after the battle of Hattin the Countess of Tripoli was compelled to surrender the castle to the Moslems, and in their hands it has ever since remained.

For about two miles and a quarter northward from the baths there lies along the shore an undulating plain, between the water and the steep hills on the west. *Tabariyeh* lies at the northern end of this plain, so that the ancient Tiberias must have occupied all or nearly all of the intervening space. It probably did not however cover the ground of the present Tabariyeh. The walls of the modern town were built during the last century; they are now dilapidated. On the south the town is entirely unenclosed; and the spacious old castle is deserted, except by a mongrel sort of military police. A Greek church in the possession of the Latins dates from the time of the Crusades, but was remodelled in 1869; it is dedicated to St. Peter, in honor of the miraculous draught of fishes which is said to have taken place in its vicinity (John xxi: 6–11), but which could not have occurred there. The synagogue is on the shore of the lake; it is a vaulted building, unquestionably of great age, supported by columns and has the appearance of a Greek temple. The Jews of the town have none of the learning for which their predecessors were once celebrated, and the most observable thing about them is their large

black hats. The steep hill behind the town is full of caves, some of which are 100 feet long. Many of them are plastered and bear other unmistakable evidences of former occupation as habitations of men; but their present occupants are wild beasts, such as jackals, hyenas and foxes. A few palm trees still bear witness to the former fertility of the soil, but even they are degenerate and bear no comparison with the palms of Egypt either in size or in beauty. In the great earthquake of 1837, in which Safed was almost ruined, the whole town of Tabariyeh was lowered toward the south, and the mole or pier, reaching out into the lake, was actually bent and almost shrivelled.

Tabariyeh is the only town remaining on the shores of the Lake of Tiberias. It has a population of about 4000, two-thirds of whom are Jews, many of them immigrants from Poland. It is a wretched and filthy place. Lying as it does nearly 700 feet below the level of the Mediterranean, its climate is very warm and the hills rising behind it on the west to a height of 1000 feet shut off the free circulation of the air by which its excessive heat might be modified. Dr. Thomson says that when he was encamped near the baths the thermometer stood at 100 degree about midnight. In summer the place is exceedingly unhealthy, severe forms of ague prevailing throughout that season. It is infested with vermin and swarms with mosquitoes of enormous size. Dr. Thomson, after saying that no town in Syria is so filthy as Tabariyeh, exclaims, "What can induce human beings to live in such a place?"

At the extreme south of the lake, and on the right side of the Jordan at its place of exit, is a small penin-

sula now called *Kerak*, the *Taricheae* of Josephus, and, probably, the still more ancient *Rakkath* of Joshua (Josh. xix : 35). It was once almost or quite an island, connected with the mainland by a long Roman bridge which is now a causeway and under the arches of which in the spring time the water of the Jordan still flows. Taricheae is not mentioned in Scriptures, but it was a place of undoubted importance. The soil is full of fragments of pottery and mosaic tiles, for the manufacture of which the town was celebrated. In the Roman war, Taricheae was strongly fortified by Josephus, and its isolation from the mainland was completed by a ditch which was partly artificial. It made a stout defence but was taken and destroyed by Titus. It was there that Josephus collected two hundred and fifty ships to attack Tiberias, and as Taricheae is the only harbor on the whole lake it must have been an important place of refuge for ships overtaken in a storm.

We have now glanced at all the notable places on the western shore of the Sea of Galilee. We shall next look at the comparatively few places of interest on the northern and eastern sides, beginning where the Jordan enters the lake.

Two miles back from the shore and in the dead level of a rich alluvial plain, through which the turbid and muddy waters of the Jordan roll rapidly to the lake, once stood a small village called *Bethsaida*. It was enlarged and adorned by Philip the Tetrarch, who gave to it the name of *Bethsaida Julias*, in honor of the daughter of the emperor. The mound of its remains, *Et Tell*, marks the spot near which our Saviour fed the five thousand. Bethsaida Julias must be carefully distinguished from

Bethsaida on the western shore; for until the existence of two places of the same name on opposite sides of the lake had been ascertained, the story of that miracle furnished one of the knottiest difficulties of the gospels. St Luke (ix : 10–17) says, that the scene of the transaction was a desert place "belonging to the city called Bethsaida." St. Mark (vi : 31–53) says, that after it had occurred, our Saviour "constrained his disciples to get into the ship and to go *to the other side* before unto Bethsaida, while he sent away the people" (vi : 45). As they were crossing the lake a great storm arose, and when they had given themselves up for lost, Jesus came walking on the water and stilled the waves. Then, according to St. Mark (vi : 53), and also St. Matthew (xiv : 15–34), "when they had passed over, they came into the land of Gennesareth." St. John says (vi : 5–21), that "they went over the sea toward Capernaum," and that after the stilling of the tempest, "immediately the ship was at the land whither they went." Comparing these accounts, it appears that whereas, according to St. Luke, the event of the miracle took place *in the neighborhood of Bethsaida*, according to St. Mark, Jesus sent them from the scene of the Miracle *to Bethsaida*. According to St. John the disciples landed at Capernaum, the place for which they had sailed; and according to St. Matthew and St. Mark they came to "the land of Gennesareth." If we remember that besides Bethsaida Julias on the northeast of the lake there was another Bethsaida, the home of Peter, Andrew and Philip (John i : 44), and that this second Bethsaida was in "the land of Gennesareth"—or Capernaum,—there is here no contradiction whatever. Unless we do remem-

ber it, there is an inexplicable discrepancy. We may also observe that these accounts taken concurrently go to show that in the language of the Evangelists Capernaum is the equivalent of Gennesareth. Regarded as a plain it was Gennesareth; regarded as a town or city, it was Capernaum; but the phase "Land of Gennesareth" may have been loosely used to designate the district lying north and south of the plain as well as the plain itself. Thus every difficulty disappears, and it also appears that the geographical language of the Evangelists is identical with that of Josephus, a writer of their own time. Had the gospels been written a century later, as some critics think, they probably would not have applied the word Capernaum to the district of Gennesareth.

To the southeast of Et Tell lies the Plain of *Batihah*, in some part of which or in the heights to the eastward the miracle of the feeding of the five thousand took place; and in the lower part of the plain are ruins to which the Arabs give the name of *Mesadiyeh*. These ruins have been supposed to be those of Bethsaida, and are so marked in some maps.

About one-third of the way from the north of the lake, a wady called *Wady Semakh* breaks through the cliffs, and on its southern side are the ruins of *Gergesa*, now called *Khersa*. As this is probably the "country of the Gergesenes" in which St. Matthew places the scene of the destruction of the swine (Matt. viii : 28), while St. Mark (v : 1) and St. Luke (viii : 26) call it the "country of the Gadarenes," it is well to observe that either name might be appropriate if the district of Gadaritis at that time included the smaller town of Gergesa. In the near neighborhood there are several spots which would cor-

respond with the accounts of the Evangelists. Mr. Macgregor remarks that between Wady Semakh and Wady Fik about three miles below "there are at least four distinct localities where every feature in the Scripture account of this incident may be found in combination. Above them are rocks with caves in them very suitable for tombs, and further down there is ample space for tombs built on sloping ground—a form of sepulture far more prevalent in Scripture times than we are apt to suppose. A verdant sward is here, with bulbous roots on which swine might feed; and on this I observed what is an unusual sight, a very large herd of oxen, horses, camels, sheep and goats, all feeding together." Within a mile of Khersa is a spot which seems particularly well to correspond with the circumstances of the miracle. At that place, says Sir C. Wilson, "the hills, which everywhere else on the eastern side are recessed from half to three-quarters of a mile from the water's edge, approach within forty feet of it. They do not terminate abruptly, but there is a steep, even slope which we would identify with the 'steep place' down which the herd of swine 'ran violently into the sea,' and so were choked."

Three miles below Gergesa is *Wady Fik*, and a little way up the wady, on the crest of the precipice which encloses it, is *Kulat el Husn*, the ancient *Gamala*, which made a terrible resistance to Vespasian and inflicted immense loss on its besiegers before it could be captured by the Romans. At the head of the wady is the town of *Fik*, the ancient *Aphek*, where Benhadad of Assyria was completely overthrown by King Ahab (1 Kings xx : 26–34). Between Wady Fik and the outlet of the

Jordan are remains of several towns and villages, notably *Es Semakh* which is supposed to be the ancient *Hippos*, a place of such importance as to have been reckoned as one of the cities of Decapolis and to have given the name of *Hippene* to the district lying about it. "I have spent a few days," says Dr. Thomson "encamped on the beach below this village, and had ample time to explore the southern shore of the lake as well as the out-go of the Jordan. In the banks above the beach are innumerable nests of the wurwar, the beautiful green and blue bee-eater. The beach is covered with pebbles of flint, jasper, chalcedony and agate, and several varieties of fresh-water shells. But, though situated close to the beautiful Sea of Galilee, and with scenery around it in many respects the most interesting in this world, nothing would tempt one to live in the miserable hamlet of Es Semakh."

Thus we have viewed the shores of the once lovely Lake of Chinnereth; and desolate as they now are, it would take but little to restore them to prosperity. A railway, which could be easily built from Tiberias southward along the Jordan Valley to Beisan (Beth-shean), and thence across the Plain of Esdraelon to Acre, would at once make the Sea of Galilee the centre of a profitable commerce, and its shores would soon again bloom under the hand of the husbandman and the vinedresser. When the heavy hand of the "unspeakable Turk" is removed, it will be only a question of time when every part of Palestine will be once more opened to the uses of civilized life. Already the improvement has begun, for even the Turk cannot wholly resist the forces of the age. But when the "fullness of time" shall come, no man living

can foresee the new beauty in which the Holy Land shall again be clothed.

But if no such time were ever to come, the shores of Lake Tiberias would still remain forever sacred to mankind in its memories of Jesus. That lake was chosen of God himself, and honored above all seas of the earth, in a sense of which the rabbis little dreamed. The men, the fields, the valleys round it, are immortalized by their association with the Saviour. There on the hill slopes were the vineyards round which their lord planted a hedge, and in which he built a watch-tower, and dug a wine-press (Matt. xxi : 33). There were the sunny hills on which the old wine had grown and the new was growing for which the householder would take care to provide the new leather bottles (Luke v : 37). The Plain of Gennesareth was the enameled meadow on which in spring ten thousand lilies were robed in more than the glory of Solomon (Luke xii : 27–28), and where in winter the dried grass was cast into the homely oven (Matt. vi : 30). It was on such pastures that the shepherd left the ninety-and-nine sheep to seek in the mountains the one that was lost and bring it back, when found, on his shoulders rejoicing (Luke xv : 4). The ravens that have neither storehouse nor barn (Luke xii : 24) sailed daily over from the cliffs of Arbela to seek their food on the shore of the lake ; and from the same cliffs flew forth the hawks to make the terrified hen gather her chickens under her wings (Matt. xxiii : 37). The fig orchards were there, and among these trees the dresser of the vineyard may have found one that in three years bore no fruit (Luke xiii : 7) ; and there the grain of mustard seed would grow into so great a tree that the

fowls of the air lodged in its branches (Luke xiii : 19). Across the lake rose the hills of Gaulanitus, which the idly-busy rabbis watched for signs of the weather. A murky red sky above them in the morning was a text to predict "foul weather to-day : for the sky is red and lowring" (Matt. xvi : 3) ; and when the sun sank red and glowing, behind the hill in the west, the solemn gossips, returning from their many prayers in the synagogue, made sure that "it will be fair weather" (Matt. xvi : 2). When the sea cloud was seen driving over the hill-tops from Ptolemais and Carmel, neighbors warned each other that a shower was coming (Luke xii : 54), and the clouds sailing north, toward Safed and Hermon, were the accepted earnest of coming heat (Luke xii : 55). The daily business of Capernaum itself supplied many of the illustrations so frequently introduced into the discourses of Jesus. He might see in the bazaar of the town, or in the street, the rich travelling merchant who exchanged a heavy load of Babylonian carpets for one lustrous pearl (Matt. xiii : 46) that had perhaps found its way thither from distant Ceylon. Fishermen and publicans and dressers of vineyards passed and repassed each moment. Over in Julias, the favorite town of the Tetrarch Philip ; below, in Tiberias, at the court of Antipas, lived the magnates who delighted to be called "gracious lords," and walked in silk robes (Luke xxii : 25). The young Salome lived in the one town ; her mother, Herodias, in the other ; and the intercourse between the two courts could not have escaped the all-observing eye of Jesus as he moved about Capernaum.

On the occasion of our Saviour's first visit to Capernaum in company with his mother and his brethren, all

these events and observations and instructions were still to come. As a general studies the field of future campaigns, so perhaps Jesus gazed on the scenes of by far the greater part of the ministry upon which he was entering. But he took no more than a glance at it. "He continued there not many days." Either returning to Nazareth, or going directly down the Jordan Valley, he set his face toward Jerusalem to attend the first Passover of the period of his ministry.

CHAPTER XIII.

FROM JERUSALEM TO THE BORDER OF SAMARIA.

Whether our Lord returned to Nazareth after his visit to Capernaum we do not know. We hear next of his visit to Jerusalem to celebrate the first Passover of his ministry. It was at this time that He cleansed the Temple of the hucksters who profaned it with their sordid presence (John ii : 13–17), and when He was asked to prove his authority, He made that mysterious answer which his disciples remembered after his resurrection: "Destroy this temple, and in three days I will raise it up!" Yet He did not utterly refuse to show some signs of his Divine power, though He certainly did use reserve in proclaiming his mission (John ii : 23–25). His chief recorded discourse was with Nicodemus, who came to him by night (John iii); and when it began to be noised abroad that his disciples were baptizing more converts than John the Baptist, He immediately left Judea and returned into Galilee, not wishing, we may suppose, that there should be even the appearance of a rivalry between himself and his great forerunner (John iv : 1–3).

"Then," says St. John (iv : 4), "He must needs go through Samaria." The necessity however was not of a physical or geographical character. Jesus had now set out on his personal mission, and from the first He wished

it to be understood that his was no narrow or exclusive gospel, and in no more striking manner could He proclaim that fact than by bearing its glad tidings to those outcasts of Israel, the despised Samaritans. More than one soul among those heretics was hungering and thirsting for a spiritual food and drink which He alone could supply, and to reach those souls Jesus "must needs go through Samaria." It is the line of that journey that we are now to follow. In all the wanderings of the Saviour's footsteps there is none more full of local interest and historical romance than that which led from Jerusalem to the "city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph" (John iv : 5). We shall not, of course, confine our observations to the comparatively few places of importance through which He actually passed, but rather take a bird's-eye view of the country on either side of the main road, noting the spots of which the Saviour himself could hardly help thinking as He came near to each of them.

On his right, as He left Jerusalem, was *Anathoth*, now called *Anata*, three miles northeast of the Mount of Olives. In the earlier days of Israel Anathoth was a priestly city (Josh. xxi : 18). It was the home of the priest Abiathar who conspired to put Adonijah on the throne instead of Solomon, and whom Solomon while sparing his life for the sake of his priestly office banished from the sanctuary with the stern command, "Get thee to Anathoth unto thine own fields: for thou art worthy of death, but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in

all wherein my father was afflicted" (1 Kings ii : 26). Anathoth was long occupied by the priests of Israel. After the building of the Temple it would be one of the most convenient and desirable of all the towns belonging to those who were appointed to minister in the sanctuary. More than three hundred years after the time of Solomon, Jeremiah, the prophetic poet of Israel, was one "of the priests that were in Anathoth" (Jer. i : 1).

At some spot in that same plain, or perhaps as Dr. Robinson thinks somewhere upon the ridge of the Mount of Olives northeast of the city but certainly at least within sight of Jerusalem, there was once another priestly city called *Nob*, where the tabernacle stood for a time during its wanderings, before a home was provided for the ark in the Temple of Solomon (1 Sam. xxi : 1). It was there that Ahimelech the priest gave some of the "hallowed bread" of the tabernacle to David in his necessity when fleeing before the face of Saul. Unhappily the gift was observed by Doeg, an Edomitish servant of Saul, who reported it to his master. Filled with fury, Saul summoned Ahimelech and his assistant priests before him and charged them with treason. The brave priest denied the treason, but spoke manfully for David as the most faithful of Saul's subjects. The infuriated king was inexorable. "Thou shalt surely die, Ahimelech," he said, "thou and all thy father's house." Even at the king's command the executioners refused to lift their hands against the Lord's priests; but Doeg, the Edomitish spy, fulfilled that office, "and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and

oxen, and asses, and sheep, with the edge of the sword" (1 Sam. xxii : 18–19). Only one man of all the priestly line escaped, Abiathar a son of the faithful Ahimelech, the same Abiathar whom Solomon afterward deposed from his sacred office and banished to "his own fields" at Anathoth.

The site of Nob has not been ascertained. The present Anata is a poor village with only about a dozen small dwelling-houses, though the cultivated fields and fig trees and olive trees are perhaps a remnant of the culture of the priests who once dwelt there; and the remains of walls and solid old foundations tell of a prosperity that has long since passed away. On the flat roofs of the houses now occupied the wild grass grows, reminding one of the Psalmist's malediction :

> Let them all be confounded and turned back that hate Zion!
> Let them be as the grass upon the house-tops,
> Which withereth afore it groweth up:
> Wherewith the mower filleth not his hand,
> Nor he that bindeth the sheaves his bosom!
> (Psalms cxxix : 5–7).

The first city which our Saviour would pass on this journey was Gibeah of Saul, also called Gibeah of Benjamin, situated on what is now a dreary and desolate hill called *Tuleil el Ful*, the Hill of Beans. It is of conical shape and roughly terraced, but its sides are bare and treeless and its top is covered with ruins which are hardly more than a confused heap of stones. On this rough hill, then doubtless cultivated from base to summit, was enacted the horrid tragedy of the Levite and his concubine related in Judges xix and xx; and there, about a hundred years later, was the dwelling-place of Saul, the first king of Israel (1 Sam. x : 26). The simple

manners of the time are illustrated by the circumstance that when his subjects on the other side of the Jordan sent to tell their king how they were threatened with either subjugation or mutilation by the Ammonites, the messengers found Saul coming "after the herd out of the field" (1 Sam. xi : 2–5). Again and again throughout the checquered story of that unhappy monarch we read of Gibeah, and it was not far from Gibeah that he had his last interview with the aged Prophet Samuel by whom he had been anointed to his kingly office. It was in vain that Saul pleaded for pardon; the prophet refused to grant him absolution. "Thou hast rejected the word of the Lord," said Samuel, "and the Lord hath rejected thee." At Saul's urgent entreaty he yielded only so far as to refrain from dishonoring the king before his subjects, and therefore accompanied Saul to his camp at Gilgal. But he exacted a price for his complaisance. One of Saul's offences had been that he had spared the life of Agag, king of the Amalekites, whom he had taken prisoner in battle. "Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal" (1 Sam. xv : 32–33). Then the king and the prophet parted to meet no more in life, though the voice of Samuel was once again to reach the king's ear from the grave with words of doom and irretrievable defeat. "Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul" (1 Sam. xv : 35.)

After Saul's death, his home at Gibeah was the scene of a fearful retribution. In an hour of outrage he had put to death some of the Gibeonites, descendants of the men who had secured a league of amity and protection from Joshua. On David's accession they demanded vengeance. They would have no other recompense. They insisted that the violation of their treaty with Israel should be atoned by the law of retaliation, and that seven of Saul's surviving sons should be taken and hanged in Gibeah. David yielded to their demand, stipulating however that the son of his friend Jonathan should not be sacrificed. The deed was done; and of the sons of Saul "they fell all seven together, and were put to death in the days of harvest, in the first days, in the days of barley harvest" (2 Sam. xxi: 9). Then followed one of the saddest scenes in history, when the mother of two of the hapless victims, "Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest upon them by day, nor beasts of the field by night" (verse 10). The woeful spectacle of the mother, lying on sackcloth day after day and night after night, guarding the bodies of her gibbeted sons, might well move the hearts of the beholders. David did not war against the dead, and when he heard of it he went and took the bones of Saul and Jonathan from the place where friendly hands had laid them; and with the bones of Saul and Jonathan they took the bones of them that had been hanged, and honorably buried all together in the sepulchre of Kish (12–14). In these stories of Gibeah, how strangely does the hardness of the law contrast with the gentleness of the gospel

of Christ! Though Samuel was a prophet, he had never learned to say, "Go, and sin no more!" And though David was a law-abiding king, he had not learned that there is any nobler law than that which says, "An eye for an eye, a tooth for a tooth, life for life!"

A little way beyond Gibeah of Saul is the modern village of *Er Ram*, inhabited by about fifteen families. It is the ancient Ramah of Benjamin (Josh. xviii: 25; 1 Kings xv: 17), which was a border fortress between the kingdoms of Judah and Israel. Er Ram would be more important if we could be assured that it is on the site of *Ramathaim-Zophim*, the birthplace and home and final resting-place of the Prophet Samuel (1 Sam. i: 1); but as seven other modern towns and villages are put forward with more or less probability for that honor, we need not pause to investigate their respective claims. On the whole however there is as much to be said in favor of Er Ram as of any other.

If we turn aside from the main road and proceed northeast through Er Ram, we come in less than three miles to the edge of a deep wady, called *Wady Suweinit*, which is really the western end of the Wady Kelt, or Brook Cherith, already mentioned as in the neighborhood of Jericho. Though the Wady Suweinit is not so grandly terrible as the Wady Kelt, it is precipitously steep, and on its very brink is *Jeba*, the ancient *Geba*, picturesquely seated on the summit of a terraced hill, opposite to a village on the other side, the name of which is *Mukmas*, the ancient *Michmash*. Geba is often confounded with Gibeah. It is famous as the scene of Jonathan's exploit against the Philistines (1 Sam. xiii: 3). "From its summit," says Dean Stanley, "is seen northward the white,

chalky height of *Rummon*, 'the cliff *Rimmon*' overhanging the Jordan 'wilderness' where the remnant of the Benjamites maintained themselves in the general ruin of their tribe (Judg. xx : 47). Further still, the dark conical hill of *Tayibeh*, with its village perched aloft like those of the Apennines, the probable representative of the *Ophrah* of Benjamin (Josh. xviii : 23) and in later times the 'city called *Ephraim*' to which our Lord retired, 'near to the wilderness,' after the raising of Lazarus" (John xi : 54).

Between Mukmas and Rummon is a ruin so complete that its name *Et Tell*, The Heap or Mound, peculiar as it is, is yet entirely appropriate. The word *Tell* is common enough in Syria, but it is usually accompanied with some more specific designation, as Tell Hum, Tell Asur, Tell Yusef, signifying the Heap or Mound of Hum, Asur, Yusef. In this case it is used simply with the article, *Et* Tell, *The* Heap. Now there was a city taken by Joshua which he completely desolated, and made "a heap forever" (Josh. viii : 28). The word used here is *tell*, and as it is of rare occurrence in the Hebrew Scriptures, it is reasonable to suppose that there was some special propriety in its use. So there seems to have been; for the name of the city which Joshua destroyed was *Ai*, or more generally *Hai* or *Haiath*, which also signifies *The Heap* or *The Mound;* and the language of Joshua seems to have been a sort of grim play upon words, as if he had said "You called your city Hai, *The Heap*, but I will make it a *tell*, a *heap*, forever." As the situation of Et Tell perfectly corresponds with the scriptural accounts of Ai, it would seem as if Joshua's new name had stuck to it for thousands of years, though Ai has never since reappeared in history.

Wady-Kelt, or Brook Cherith.

Two great battles made this district illustrious in the annals of Israel. The first was that which ended in the destruction of Ai.

Joshua had led Israel to the western side of Jordan and had encamped at Gilgal. Jericho had fallen, and Jericho was the key to the interior country. From that city to the upland regions above Jerusalem the ancient pass seems to have been by the Wady Kelt and the Wady Suweinit. That way was now clear, and the scouts reported that a force of two or three thousand men would be sufficient for the capture of Ai. They had not sufficiently considered the advantage of position which the inhabitants of Ai had over an enemy advancing up hill to the attack; and in the event the Israelitish force, though its loss was small, was driven headlong down the pass (Josh. vii: 2–5). The second assault was better managed. During the night Joshua sent a heavy force high up into the wady north of Ai, posted a smaller force on the west, and then advanced as before, but this time making a feigned assault. The King of Ai, not suspecting an ambush, rushed down upon the assailants in front. They fled as before, and he followed them in hot pursuit. Then the ambushed forces fell upon the defenceless city and set it on fire. At sight of the appointed signal, the rising smoke, the pretended fugitives turned upon their pursuers, who were now attacked in front and rear and were cut to pieces. So Ai became Et-Tell, "a heap forever" (Josh. viii: 1–22).

Of the great battle of Michmash, in the immediate vicinity of the site of Ai, Dean Stanley gives the following glowing account:

"The next time that the Pass of Ai appears is in a

situation of events almost exactly reversed. The lowest depression which the Israelite state ever reached before the Captivity was in the disastrous period during the first struggles of the monarchy, when the Philistines, after the great victory over the sons of Eli, became the virtual masters of the country; and not content with defending their own rich plain, ascended the passes from the west (1 Sam. xiii : 5) and pitched in the heart of the mountains of Benjamin in Michmash, 'eastward from Beth-aven.' Before the face of this terrible visitation the people fled in all directions. Some even took refuge beyond the Jordan. Most were sheltered in those hiding-places which all parts of Palestine, but especially the broken ridges of this neighborhood, abundantly afford. The rocks are perforated in every direction with 'caves' and 'holes' and 'pits' (1 Sam. xiii : 6; xiv : 11), crevices and fissures sunk deep in the rocky soil, such as those in which the Israelites are described as concealing themselves. The name of Michmash ('hidden treasure,' Deut. xxxii : 34) seems to be derived from this natural peculiarity. Saul himself remained on the verge of his kingdom, in the Vale of Jordan, at Gilgal. East and west and north through the three valleys which radiate from the uplands of Michmash—to Ophrah on the north, through the Pass of Beth-Horon on the west, and down 'the ravine of the hyenas' 'toward the Wilderness of the Jordan on the east'—the spoilers went forth out of the camp of the Philistines (1 Sam. xiii : 17, 18).

"At last the spirit of the people revived. On top of one of those conical hills which have been remarked as characteristic of the Benjamite territory, in his native Gibeah, Saul ventured to entrench himself with Samuel

and Ahiah (1 Sam. xiii : 16 ; xiv : 2, 18) where Jonathan had already been at the time when his father was driven from his previous post at Michmash by the Philistine inroad (1 Sam. xiii : 16). From this point to the enemy's camp was about three miles, and between them lay the deep gorge of the Wady Suweinit, here called the passage of Michmash, which is described as running between two jagged points, or 'teeth of the cliff,' as the Hebrew idiom expressively calls them ; the one called the 'Shining' (*Bozez*), probably from some such appearance in the chalky cliff ; the other 'the Thorn' (*Seneh*), probably from some solitary acacia on its top (1 Sam. xiv : 4). Immediately above, the garrison of the Philistines would seem to have been situated. It was up the steep sides of this ravine that Jonathan and his armor-bearer made their adventurous approach ; and aided by the sudden panic and by the simultaneous terror of the shock of an earthquake, the two heroes succeeded in dispersing the whole host. From every quarter the Hebrews took advantage of their enemies. From the top of Gibeah the watchman saw and the King and the High Priest heard the signs of the wild confusion. In the camp of the Philistines the Israelite deserters turned against them. From the Mountains of Ephraim on the north the Israelites, who had hid themselves, 'followed hard after them in the battle.' 'So the Lord saved Israel that day, and the battle passed over to Beth-aven' (that is, Bethel). It passed over to the central ridge of Palestine ; it passed through the forest now destroyed where from the droppings of the wild honey on the ground the fainting warrior refreshed his parched lips ; it passed over to the other side, from the eastern pass of Michmash to the

western pass of Ajalon, through which they fled into their plains; 'and the people smote the Philistines!' Then Saul 'went up' again into his native hills, 'and the Philistines went to their own place' (1 Sam. xiv : 46); and from that day till the fatal route of Gilboa Israel was secure (1 Sam. xiv : 4–46)."

It is impossible to leave this most interesting district of the Promised Land without referring to the poetical description by the Prophet Isaiah of the advance through it of the invading army of Sennacherib in the reign of Hezekiah, three hundred and fifty years after the death of Saul. With a truly dramatic rapidity of movement the prophet describes the progress of the invader through most of the places mentioned and others of which no vestige now remains.

He is come to Ai; he is passed to Migron.
At Michmash he deposits his baggage;
They cross the pass; Geba is their night-station.
Ramah is afraid; Gibeah of Saul has fled;
Cry aloud with thy voice, O daughter of Gallim;
Cause it to be heard unto Laish! Alas, poor Anathoth!
Madmenah is escaped, the dwellers in Gebim take to flight.
As yet for that day he halts at Nob.
He shakes his hand against the mount of the daughter of Zion,
The hill of Jerusalem! (Isa. x : 28–32.)

In these stirring verses the progress of Sennacherib is clearly told. Thus far God permits him to come, but no further. Before the hand of God Sennacherib is no more than the bough of a forest tree, and

Behold, the Lord, the Lord of Hosts, shall lop the bough with terror,
* * * * * * *
He shall cut down the thickest of the forest with iron,
Yea, and Lebanon shall fall mightily. (Isa. x : 33, 34.)

Returning to the road from Jerusalem to Samaria, we find on the left, about two miles north of Er-Ram, a ruin called *Khirbet el Atara* with two old pools, answering to the ancient *Ataroth-Addar* (Josh. xvi : 5) ; and two miles further on, after skirting the Wady Suweinit which begins there, we come to *Bireh*, the ancient *Beeroth.*

Beeroth was one of the four cities of the Gibeonites (Josh. ix : 17). It appears, however, that its Hivite inhabitants, possibly fretting under the yoke to which they had submitted, abandoned their city. Thenceforward Beeroth belonged to the tribe of Benjamin (2 Sam. iv : 2), and the cowardly assassins of Saul's son Ish-bosheth were Benjamites of Beeroth. No further historical incident is recorded in connection with Beeroth, but the spot has been made exceedingly interesting by a tradition which is altogether improbable, though it may conceivably be true.

Beeroth took its name from its abundant water which made it a suitable place for camping, and it has long been the night station for caravans going northward from Jerusalem ; hence the tradition that it was at that place that the parents of Jesus, at the close of the first day's journey from his first Passover when he was twelve years of age, "sought him among their kinsfolk and acquaintance, and when they found him not, turned back again to Jerusalem seeking him" (Luke ii : 44, 45). As has been said before, the passage of Jewish caravans through Samaria, especially from the celebration of the Jewish feasts, would be so offensive to the Samaritans as probably to lead to disturbance and even bloodshed ; and for that reason it is exceedingly unlikely that the parents of Jesus would return to their home at Nazareth by that route. Still it is pos-

sible that they may have done so; and the mediæval tradition, founded perhaps on a still earlier belief, was emphasized by the erection of a magnificent church and hospice by English Knights Templar in memory of the supposed event. The ruins of the church, consisting of three apses and the north wall, still remain; and beside them is the wely or sanctuary of a Mohammedan saint. At the present time Bireh is a flourishing village with about a thousand inhabitants, who drive a profitable traffic with the caravans which frequently occupy the village khan.

Two miles and a half beyond Bireh is a spot hallowed in all Christian and Jewish memories, *Bethel*, the House of God, more anciently called *Luz*, and now *Beitin* (Gen. xxviii: 19). Its sanctity extended to the time when Abraham "journeyed through the land," and first received at Sichem the promise that the whole land should be the inheritance of his posterity. At Sichem he built an altar; but near by Bethel, "with Bethel on the west and Ai on the east," he built another "altar unto Jehovah, and called upon the name of Jehovah" (Gen. xii: 6–8). It was to Bethel and not to Sichem that he went again to offer sacrifice on his return out of Egypt, and it was then and there that he and his kinsman Lot took their view of the surrounding country in preparation for a friendly separation (Gen. xiii). There had been strife among the herdmen of their respective flocks, and Abraham was a man of peace. "Let there be no strife, I pray thee," he said, "between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I

Ruins of the Christian Church at El Bireh,
the ancient Beeroth.

will go to the right; or if thou depart to the right hand, I will go to the left." Then, we are told, that "Lot lifted up his eyes and beheld," and made the choice which ended so fearfully. The spot of that fateful view is precisely indicated. It must have been a lofty eminence; and yet it was not Bethel, strictly speaking, but a height having Bethel on the west and Ai on the east (Gen. xii : 8, xiii : 3). "This precision," says Dean Stanley, "is the more to be noticed because it makes the whole difference in the truth and vividness of the remarkable scene which follows. Immediately east of the low grey hills, on which the Canaanitish Luz and the Jewish Bethel afterward stood, rises a conspicuous hill, its topmost summit resting as it were on the rocky slopes below and distinguished from them by the olive grove which clusters over its broad surface above. From this height thus offering a natural base for the patriarchal altar and a fitting shade for the patriarchal tent, Abraham and Lot must be conceived as taking the wide survey of the country 'on the right hand and on the left,' such as can be enjoyed from no other point in the neighborhood. To the east there rises in the foreground the jagged range of the hills above Jericho; in the distance the dark wall of Moab; between them lies the wide Valley of the Jordan—its course marked by the tract of forest in which its rushing stream is enveloped; and down to this valley a long and deep ravine, now as always the main line of communication by which it is approached from the central hills of Palestine—a ravine rich with vine, olive and fig, winding its way through ancient reservoirs and sepulchres, remains of a civilization now extinct but in the times of the patriarchs not yet begun.

To the south and the west the view commanded the bleak hills of Judea, varied by the heights crowned with what were afterward the cities of Benjamin and overhanging what in a later day was to be Jerusalem, and in the far distance the southern range on whose slope is Hebron. Northward are the hills which divide Judea from the rich plains of Samaria.

"This is the view which was to Abraham what Pisgah was afterward to his great descendant. This was to the lords of Palestine, then almost free before them where to choose, what in Grecian legends is represented under the figure of the Choice of Hercules,—in the fables of Islam under the story of the prophet turning back from Damascus. 'And Lot lifted up his eyes,' toward the right, 'and beheld all the "circle" of Jordan, and it was well watered everywhere. . . . even as a garden of the Lord, like unto Egypt.' He saw not indeed the tropical fertility and copious streams along its source. But he knew of its fame, as of the Garden of Eden, as of the valley of the Nile; no crust of salt, no volcanic convulsions had as yet blasted its verdure or touched the secure civilization of the early Phœnician settlements which had struck root within its deep abyss. 'Then Lot chose him all the "circle" of the Jordan, and Lot journeyed east; and they separated themselves one from the other. . . . and Lot dwelt in the cities of the "circle" of the Jordan, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly. And the Lord said unto Abraham after that Lot had separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which

thou seest, to thee I will give it and to thy seed forever. . . . and I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise walk through the land in the length of it and in the breadth of it; for I will give it unto thee.' Those bleak hills were indeed to be the site of cities whose names would be held in honor after the very ruins of the seats of a corrupt civilization in the garden of the Jordan would have been swept away; that dreary view, unfolded then in its primeval desolation before the eyes of the now solitary Patriarch, would be indeed peopled with a mighty nation through many generations, with mighty recollections, 'like the dust of the earth in number, forever.'"

Along the same beaten track, which for thousands of years has led from the south to the north of Palestine, came the wandering steps of the solitary fugitive Jacob, when he fled from the anger of his defrauded and justly indignant brother. He did not know the country as Abraham had known it, and in the Plain of Bethel he laid him down to rest with the bare ground for his couch, a stone for his pillow, and the starry sky of the east for his canopy. It was there that he dreamed of the ladder —which was more than the illusion of a dream—with its foot set upon the earth and its top reaching to the utmost heaven, and the angels of God ascending and descending on it. In that vision he learned that all his unbrotherly fraud had been worse than wasted, since it was of God's purpose and not through his own craft that the main line of his father's posterity was to be continued through him. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and

I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the House of God (Beth-el) and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Beth-el; but the name of that city was called Luz at the first" (Gen. xxviii: 10–19).

Thither again came Jacob in the days of his prosperity and built an altar to the God who had kept promise with him since the night of his vision; and from that time onward Bethel was a sanctuary of the children of Israel (Gen. xxxv: 1–7). In the language of their sacred books its name is used in such a way that our translators have wavered between the Hebrew word Beth-el as a proper name and its English equivalent, the House of God. After they had taken possession of the land the people in their distress went to seek counsel of the Lord at the "House of God," that is, at Bethel; for it appears that for a time at least the ark of the covenant, with the consecrated altars of burnt offering and of incense, were kept at Bethel under the charge of Phinehas, the grandson of Aaron (Judg. xx: 18, 26–28, 31; xxi: 2–4). There, also, at a later time, the priestly Judge and Prophet, Samuel, held one of his yearly circuits for the administration of justice (1 Sam. vii: 16).

On the division of the kingdom of Israel from that of Judah, Jeroboam desecrated the sanctuary of Bethel by making it a sanctuary of idolatry (1 Kings xii: 28, 29, 33), though not without a brave protest from a prophet of God, who went thither from Judah to deliver his perilous message (1 Kings xiii: 1–4). Yet there were still

worshippers and even prophets of the true God left in the sacred city (1 Kings xiii : 11); and when Elijah visited Bethel he found there a school of the sons of the prophets (2 Kings ii : 2, 3). Under Jehu the calf-worship of Jeroboam was renewed (2 Kings x : 29), and under his great-grandson Bethel became both a royal city and a royal sanctuary (Amos vii : 13). It then attained its highest splendor as a residence of the kings of Israel, who had both a summer palace and a winter palace there. There too the nobles had their "houses of ivory" with sumptuous furniture and equipage, leading luxurious and self-indulgent lives and maintaining a magnificent but idolatrous worship (Amos iii : 15; v : 21, 22; vi : 4–6). With the Assyrian invasion all these things came to an end; "the Lord removed Israel out of his sight," the unfaithful people were carried away into captivity and their land was repeopled by alien tribes from Babylon and elsewhere (2 Kings xvii : 23, 24). Strange to say, it was then and by those strangers that the worship of Jehovah was restored at Bethel. When they came into the country they found it so forsaken and desolate that the wild beasts had invaded it, and some of the strangers were destroyed. Attributing this misfortune to the anger of "the God of the land," they appealed to the King of Assyria, who sent one of the captive priests to Bethel to "teach them the manner of the God of the land." The priests "taught them how they should fear Jehovah," and they followed his instructions; but their worship of Jehovah did not exclude that of their own tribal gods, and their mixed ritual continued—though not at Bethel—down to the time of the writing of the Second Book of the Kings (2 Kings xvii : 24–34).

During the reign of the good King Josiah every vestige of idolatry at Bethel was swept clean away. The altar and "high place" of Jeroboam, which had been suffered to stand, were cast down and polluted by burning upon them dead men's bones from the neighboring tombs. As he looked around Josiah saw one sepulchre bearing an inscription, and asked whose sepulchre it was. On being told that it was the tomb of the prophet who had bravely borne a message of denunciation to Jeroboam foretelling the vengeance which Josiah himself had just executed, he said, "Let him alone; let no man move his bones!" So that monument and the bones of the brave prophet they let alone; and with them they left in peace the bones of that other prophet whose white lie, told out of a kindly and hospitable impulse, had betrayed the faithful prophet to his death, and caused him to be known in history as "the disobedient prophet" (2 Kings xxiii: 15–20; and, 1 Kings xiii: 1–10). From that time on the sanctuary of Bethel was forsaken, and the city ceased to be a place of importance; but it still existed in the time of Vespasian, since it was captured by him on his march from Tiberias to Jerusalem. In the New Testament it is not mentioned, though it must have been passed by our Saviour on the journey we are now tracing. In later history it is unknown. Its very site is a recent discovery of the missionary Nicolaye, who in 1836 identified it as Beitin.

Beitin stands on a hill, and consists of miserable hovels inhabited by some four hundred wretched people. It has the ruins of a tower with some ancient substructures. Near it are the remains of a church. In the valley to the west is a large reservoir three hundred feet long by two hun-

Bethel.

dred feet wide, enclosed by solid masonry. The village looks down upon the valley to the east where Abraham pitched his tent and Jacob laid him down to sleep with a stone for his pillow. The following observations of Dr. Hackett will be found interesting:

"The sojourn of Abraham and Lot with their flocks and herds in this region (Gen. xiii: 1) implies that it was very fertile and well suited to their pastoral occupations. The writer can testify that it maintains still its ancient character in this respect. The cattle which he saw there surpassed in number and size any that he saw at any one time in any other place. Springs abound, and a little to the west, toward *Jufna*, the Roman Gophna, was a little flooded meadow, which as late as the 28th of April was almost large enough to be called a lake. On the hill-top just east of Bethel, where Abraham and Lot agreed to separate from each other, the eye catches a sight which is quite startling; we see not only the course of the Jordan stretching north and south, readily traced by the waving line of verdure along its banks, but its waters broken and foaming as they roll over some of the many cascades, almost cataracts, for which the river is remarkable. It is interesting to be reminded that sepulchres are found at the present day in the rocky heights around Bethel. Stanley also speaks of 'the excavations' which the traveller sees in approaching this place, in which the dead of so many past generations have been buried. It was from such recesses, no doubt, that King Josiah, in his zeal for the worship of Jehovah, dug up the bones of the old idolaters who had lived at Bethel, which he burned on the altar of the golden calf in order by this act of pollution to mark his

abhorrence of such idolatry, and to render the place infamous forever."

If we should take the road to the northwest from Beitin, and follow it for three miles we should come to *Jifna* (or *Jufna*), the *Gophna* of Josephus, and a ride of twelve miles now would bring us to *Tibneh*, which without doubt is the ancient Timnath-serah, the home and last resting-place of the great leader whose name was to be borne by a greater leader still. For Tibneh was the inheritance of Joshua, whose name in the Greek form is Jesus. In the division of the conquered land of Canaan, Joshua was the last man to whom an inheritance was given; yet his portion was that which he desired. "According to the word of the Lord they gave him the city which he asked, even Timnath-serah in Mount Ephraim: and he built the city and dwelt therein" (Josh. xix: 50). It has been a matter of wonder that the great chief who might have had his choice among the best lands of Palestine should have chosen so wildly rocky and secluded a spot; but it is not perhaps so strange after all. Joshua had fulfilled an arduous task, and his public life was at an end; for the evening of his days he might well desire seclusion, and if his inheritance was modest and remote from the great thoroughfares, he and his heirs would be the less exposed to envy, and the less danger there would be of future disturbance. Joshua had the wisdom of Agur, whose prayer was, "Give me neither poverty nor riches;" and he was tried as perhaps Agur was not; for when "all the land was before him," he asked and received the rough and rugged and almost barren hills of Timnath-serah.

"And it came to pass after these things, that Joshua

the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah" (Josh. xxiv: 29, 30). In the vicinity of Tibneh are many rock-cut tombs, and one of them is believed by Captain Conder to be the tomb of Joshua. Captain Conder says it "is certainly the most striking monument in the country, and strongly recommends itself to the mind as an authentic site. That it is the sepulchre of a man of distinction is manifest from the great number of lamp-niches which cover the walls of the porch; there are over two hundred arranged in vertical rows, giving the appearance of an ornamental pattern, and all smoke-blackened. Here then, if we accept the site, is the resting-place of the great leader, the stout soldier, the fierce invader who first brought Israel into the Promised Land." The number of tombs in the neighborhood shows that Tibneh has for some reason been a favorite place of burial; and when it is remembered that all orientals have a strong and even superstitious desire to be buried near the tombs of saints and heroes, it might be expected that many of his countrymen would choose their future places of repose in the vicinity of Joshua's tomb.

Tibneh is one of the few places in Palestine which have no history. In the Roman period it was on the high road from Jerusalem to Antipatris and Cæsarea, and it may therefore have been visited by St. Paul. At present its tombs and an ancient oak, which is believed to be the oldest and largest in all Palestine, are its only objects of interest.

Returning to Beitin and continuing along the direct road to Samaria, after proceeding about ten miles north-

ward we have on our left *Jiljalia*, the Gilgal from which Elijah "went down" to Bethel (2 Kings ii : 2). But where is the ancient and renowned sanctuary of Shiloh? Until Dr. Robinson followed the exact words of Scripture in his investigations, that question could not be answered as it is now answered to the perfect satisfaction of the learned. In the book of Judges (ch. xxi : 19), Shiloh is said to be "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." Following this indication Dr. Robinson a few hours after leaving Beitin turned aside to the east of the highway, and continuing northward he found *Seilun*, the situation of which perfectly corresponds with the Biblical indications of the situation of Shiloh, and the name of which is clearly the ancient name in a more modern form. But as if to make his assurance of the identity of Seilun with Shiloh doubly sure, he was fortunate enough in the same excursion to find *El-Lebbun*, the Lebonah of which he was in search, north of Seilun and somewhat to the left of the highway. Rarely has patient and intelligent investigation been more happily or more completely rewarded.

During the period of the Conquest the Tabernacle of God was kept at Gilgal by the Jordan. It was thence removed to Shiloh (Josh. xviii : 1), and there it remained, with the exception of a space during which it appears to have been at Bethel (Judg. xx : 26–28), until the consecration of Solomon's Temple. It was at Shiloh that the annual feasts of the Mosaic law were celebrated, and it was during the festivities of one of them that the remnant of the Benjamites, with the approval of their fellow Israelites, rushed in and carried off wives from among

the maidens who were dancing in the plain (Judg. xxi: 19–23). It was to Shiloh that the pious Elkanah went yearly to offer sacrifice; it was there that his wife Hannah prayed in bitterness of spirit and received from the priest Eli the assurance that her prayer had been answered; and it was there that she left her son to be brought up in the House of the Lord (1 Sam. i). It was at Shiloh too that the sons of Eli disgraced their calling and profaned the sanctuary by their wickedness (1 Sam. ii: 12); and it was from Shiloh that they took the Ark of God as a talisman of victory into battle with the Philistines (1 Sam. iv: 4–5). When he heard that the Ark of God was taken by the Philistines Eli died, and the rule of Samuel as priest and judge of Israel began (1 Sam. iv: 18). The ark never returned to Shiloh. The shrine was forsaken (Psalms xxvii: 60) and the priestly sacrifices were offered now at Mizpah (1 Sam. vii: 9), now at Ramah (1 Sam. ix: 12, x: 13), and again at Gilgal (1 Sam. x: 8, xi: 15). The Tabernacle itself was removed and for a time rested at Nob (1 Sam. xxi: 1–6). At length the ark and the altar were brought together in the Temple of Solomon; but the glory of Shiloh was departed, and so low was that once favored shrine abased that the Prophet Jeremiah makes it a terrible illustration of the unsparing justice of God. "Go ye now," says the prophet, "unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (Jer. vii: 12).

"For the purposes to which Shiloh was devoted," says Dr. Hackett, who visited the spot, "it was not unwisely chosen. It was secluded, and therefore favorable to acts of worship and religious study, in which the youth of

scholars and devotees like Samuel was to be spent. Yearly festivals were celebrated there and brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a place. Terraces are still visible on the sides of the rocky hills, which show that every foot and inch of the soil once teemed with verdure and fertility. The ceremonies of such occasions consisted largely of processions and dances, and the place afforded ample scope for such movements. The surrounding hills served as an amphitheatre, whence the spectators could look and have the entire scene under their eyes. The position too in times of sudden danger admitted of an easy defense, as it was a hill itself and the neighboring hills could be turned into bulwarks. To its other advantages we should add that of its central position for the Hebrews on the west of the Jordan. 'It was equidistant,' says Tristram, 'from north and south, and easily accessible to the trans-Jordanic tribes.' An air of oppressive stillness hangs now over all the scene, and adds force to the reflection that truly the 'oracles' so long consulted there 'are dumb;' they had fulfilled their purpose, and given place to 'a more sure word of prophecy.'"

Of the immediate features of Shiloh, Dr. Hackett says: "The contour of the region indicates very clearly where the ancient town must have stood. A *tell*, or moderate hill, rises from an uneven plain surrounded by other higher hills, except a narrow valley on the south; which hill would naturally be chosen as the principal site of the town. The Tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there at present are very inconsiderable. They consist

chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak, or terebinth tree, the branches of which the winds of centuries have swayed. Just beyond the precincts of the hill stands a dilapidated edifice, which combines some of the architectural properties of a fortress and a church. At the distance of about fifteen minutes from the main site is a fountain, which is approached through a narrow dale. Its water is abundant, and according to a practice very common in the East flows first into a pool or well, and thence into a larger reservoir from which flocks and herds are watered. This fountain, which would be so natural a resort for a festal party, may have been the place where the 'daughters of Shiloh' were dancing when they were surprised and borne off by their captors. In this vicinity are rock-hewn sepulchres in which the bodies of some of the unfortunate house of Eli may have been laid to rest. There was a Jewish tradition that Eli and his sons were buried there."

After passing and perhaps visiting many of these sacred scenes, Jesus and his disciples would come into a more and more inviting country, and at the distance of twenty-five miles in a direct line from Jerusalem, but much longer by the way they had to come, they would at length reach *Akrabbin*, the Scorpion Hills, on the border of Samaria.

CHAPTER XIV.

SAMARIA.

Samaria was the name given by Omri, King of Israel, to the city which he built for a royal residence, and the name of the city was frequently applied to the kingdom of which Samaria became the capital. After the captivity of the Ten Tribes, the Cuthite immigrants, who were brought into the depopulated country, were called Samaritans, and the district which they occupied was called Samaria. Finally, in the time of Christ, Samaria was the name of a Roman province, which covered substantially the country of the Samaritans. Through all these changes the city of Samaria was the geographical, and generally also the political, centre of the kingdom, district or province which bore its name.

As Samaria was not built until fifty years after the separation of the kingdom of Israel from that of Judah, it is not one of the more ancient cities of Palestine. In the memoirs of the Patriarchs, *Shechem* is the only city in that vicinity of which we have any account. Shechem, and not Samaria, was the first capital of the kingdom of Israel, and in our times, under its modern name of *Nablous* (or *Nabulus*), it is a prosperous town, while Samaria, now *Sebastiyeh*, is a comparatively unimportant village.

From the plain-like table-land, midway between the Jordan and the Mediterranean Sea, rise two mountain

heights boldly confronting each other on the north and the south, and separated from each other at their nearest point by a narrow glen three-quarters of a mile in length and only about one hundred yards in width. The northern mountain is *Jebel Sulemiyeh*, the Mount Ebal of the Bible; the mountain facing it is *Jebel Et-Tor*, the Biblical Mount Gerizim. The height of Mount Ebal is 3032 feet, and the height of Mount Gerizim is 2836 feet, above sea level. In the sheltered glen between them, and nearly 1900 feet above sea level, lay Shechem peacefully secluded in its mountain nest. At its eastern end the glen quickly widens and sinks gently to the level of a plain called the Plain of *El-Makhna*, which is undoubtedly the "place of Sichem" mentioned in patriarchal history (Gen. xii : 6).

On a little knoll, close by the foot of Mount Gerizim, not quite 1200 yards in a southeasterly direction from Nabulus, is *Bir Yakub*, Jacob's Well. It is on the direct road from Jerusalem to Galilee, and there is no doubt that it is indeed the well which was dug by the patriarch, and besides which our Saviour sat down to rest.

There is more doubt about the "city of Samaria, called Sychar" (John iv : 5), at which the well is said to have been. The name of *Sychar* seems to have been preserved in that of the village of *Asker*, which is situated at the foot of Mount Ebal, nearly 1500 yards due east of Nabulus; but Jacob's Well is on the opposite side of the plain from Asker, and about 1300 yards distant from it, and it is unlikely that the Samaritan woman would go so far for water in a district in which water is so abundant. It is not improbable, however, that in the innumerable wars which have swept that region, the Sychar of

the gospel has been swept away, and that some of its inhabitants when they rebuilt it, not on the same spot but not far from it, may have cherished the memory of their former home by giving the old name to the new village.

Nearly midway between Jacob's Well and Asker is a tomb, evidently by no means ancient, which is pointed out as the tomb of the Patriarch Joseph; and in the Plain of Makhna, a little more than three miles south of Nabulus, is *Salim*, which may very possibly be the former dwelling of "Melchizedek, King of Salem," the "priest of the most High God," who "brought forth bread and wine" to Abraham, and blessed him and received tithes from him (Gen. xiv : 18–20). Salim is also one of several places which have been supposed to be referred to in the gospel where we read that "John also was baptizing in Ænon near to Salim, because there was much water there" (John iii : 23).

Westward from Nabulus the land sinks irregularly away toward the Mediterranean, here swelling into hills and there falling to a lower level as it nears the sea until it ends beyond the hills of Ephraim in the Plain of Sharon. About six miles to the northwest of Nabulus, where the general level of the land is lower than that of the Plain of Makhna, there is a broad and wide basin encircled with hills. From the centre of this basin an oblong hill, with steep sides and a long flat top, rises to a height of 1540 feet. On the summit of that central hill once stood the city of Samaria.

After this brief description of the relative position of these places, we may proceed to the facts and events which have made that narrow region so profoundly interesting to the Christian and the student.

To begin with Shechem and its neighborhood, the district surrounding it has always been a "delightsome land," so far as it has lain in nature to make it so. From Isaiah we hear of the thickness of the forests of Samaria, the beauty of its flowers, the fatness of its valleys and the strength of its wine (Isa. ix : 18; xxviii : 1). Josephus says that in his time the hills and valleys of Samaria were extremely fruitful, well-watered and refreshed with copious rains. In the autumn an immense number of trees, both wild and cultivated, were laden with all varieties of fruits; and by reason of the abundance and excellence of the grass the cattle yielded greater quantities of milk than in less favored regions. These were "the blessings of Joseph" awarded to him by the testament of his dying father (Gen. xlix : 26), and then as now they were both rich and beautiful. An enthusiastic observer expatiates on the clumps of lofty walnut trees and the thick groves of almond, pomegranate, olive, pear and plum trees which adorn the outskirts of Nabulus and run toward the opening of the valley. In summertime the woods are melodious with the songs of birds. The familiar note of the blackbird, the glorious song of the lark high in the heavens, and the chirping of innumerable finches delight the ear as the variety of color delights the eye. Brooks of clear mountain water, fringed with cyclamens, dwarf tulips and red anemones, splash and murmur on their way to the unseen Jordan. The traveller repeats and justifies the saying of Mohammed that "the land of Syria is beloved of Allah beyond all other lands; in Syria, the district that he most loves is the district of Jerusalem, and in all the district of Jerusalem the place in which he most delights is the mount-

Schechem (Nabulus).

culiar coloring which objects assume in it. You know that wherever there is water the air becomes charged with watery particles, and that distant objects beheld through that medium seem to be enveloped in a pale blue or gray mist, such as contributes not a little to give a charm to the landscape. But it is precisely those atmospheric tints that we miss so much in Palestine. . . . It is otherwise in the Vale of Shechem, at least in the morning and the evening. Here the exhalations remain, hovering among the branches and leaves of the olive trees, and hence that lovely bluish haze. The valley is far from broad, not exceeding in some places a few hundred feet. This you find generally enclosed on all sides; here likewise the vapors are condensed. And so you advance under the shade of the foliage along the living waters, and charmed by the melody of a host of singing-birds—for they too know where to find their best quarters—while the perspective fades away and is lost in the damp vapory atmosphere. Apart entirely from the historic interest of the place, such are the natural attractions of this favorite resort of the patriarch of old, such the beauty of the scenery and the indescribable air of tranquility and repose which hangs over the scene, that the traveller anxious as he may be to hasten forward in his journey feels that he would gladly linger and could pass here days and weeks without impatience.'"

Into this wilderness of beauty the Patriarchs Abraham and Lot came wandering with their flocks and herds, and in "the place of Sichem" was the first spot of all the Promised Land in which the Father of the Faithful built an altar "unto the Lord who had appeared unto him" (Gen. xii : 6–8). When Jacob returned from Padan-aram

he too "came to Shalem, a city of Shechem, ... and pitched his tent before the city" (Gen. xxxiii : 18). This Shalem can hardly refer to the Salim which is now in the Plain of Makhnah, since a better translation of the original Hebrew would be that "Jacob came *safe* to a city of Shechem." However that may be, Jacob tarried long in that place. He bought there the only spot in all the land of Canaan that he ever owned, the same "parcel of a field" which he gave to his son Joseph (Gen. xxxiii : 18, 19), and in which the children of Israel buried Joseph (Josh. xxiv : 32). In that same parcel of ground, to avoid trouble with the owners of the numerous springs around it, Jacob dug a well for the use of his flocks and herds; and then, on his own land, near his own well and beside his own tent, he reared his household altar, *El-elohe-Israel* (Gen. xxxiii : 20). There for many a year the patriarch dwelt in peace, while all his sons except Benjamin the youngest grew to manhood around him.

In the time of Jacob, Shechem though it is called a "city" can have been no more than a village inhabited by a settlement of those Hivites of whom so little is known. Whether it took its name from Shechem the son of Hamor, or whether the man took his name from the city, we do not know. Either way Shechem was an appropriate name for a town situated on the *shoulder*, or *saddle*, or *ridge* of the tableland which from that height drains westward to the Mediterranean and eastward to the Jordan. The Shechemites appear to have been a simple and kindly people; and although one of their number was guilty of a deadly outrage to the family of Jacob, he and they were ready to make all possible reparation. Of the crafty treason by which the sons of Jacob

were enabled to assassinate the Shechemites and plunder their town, the aged patriarch told only the truth when he said, "Cursed be their anger, for it was fierce; and their wrath, for it was cruel. With their assembly mine honor, be not thou united" (Gen. xxxiv : xlix : 6, 7).

Before his death Moses solemnly charged the children of Israel that as soon as they had entered the Promised Land they should march to the very heart of it, and perform a sublime act of national worship. "When the Lord thy God hath brought thee in unto the land whither thou goest to possess it, thou shalt put the blessing upon Mount Gerizim and the curse upon Mount Ebal" (Deut. xi : 29). They were to take great stones and cover them with plaster, and in the plaster, which when dry would be as hard as the stones themselves, they were to write all the words of the divine law. They were also to build an altar and to offer burnt offerings and peace offerings (Deut. xxvii : 2–8). Immediately after the destruction of Ai, Joshua performed this sacred duty to the letter. In the presence of the children of Israel, their elders, their officers, their judges, and even of the women and the little ones, he read the law aloud and proclaimed the blessings and the curses which should light upon the faithful and the disobedient respectively. In the narrow glen between the two great mountains, the ark and the altar of God were placed in full view of the people, who were ranged, line above line, along the steep sides of the hills and eastward in the widening vale—a natural theatre in which the voice of one man might be heard by hundreds of thousands. So while the priests stood round about the altar and the smoke of burnt offering and peace offering and incense floated heavenward, Joshua

pronounced from Mount Gerizim the blessings which should come upon the faithful; and at every benediction all the people cried, Amen! Then with like fidelity he spake from Mount Ebal the curses that should blight the disobedient; and again with one voice echoing from mount to mount the people answered, Amen! Thus were the heathen notified that Israel had come to take possession of the land that God had promised to the patriarchs; and at the same time Israel was advertised of the terms on which that good land could remain to them "a possession forever" (Josh. viii: 30–35). Once again Joshua assembled the tribes of Israel to meet him "before God" at Shechem. His work was done; the land was theirs; for his own portion he had been content to take the quiet and secluded crags of Timnath-serah; he would soon be resting there "on the north side of the hill of Gaash." But before he left them to the good and evil which the future hid from him and them, he gathered them together and recounted all that God had done for them. Once more he "set them a statute and an ordinance at Shechem." By the sanctuary of Jehovah, which at least on one occasion stood on Mount Gerizim, he raised another stone for a memorial witness that he had done his part between God and them. Under the "great oak" near by he bade them farewell; and "so Joshua let the people depart every man unto his own inheritance" (Josh. xxiv).

In the time of the Judges Shechem was a place of disquiet and crime. Abimelech, the slave-born son of Gideon, contrived to seduce the Shechemites, among whom his mother had been born, to make him king over them. With their aid he put to death all the other sons

of Gideon except young Jotham, who escaped; and so for a while Abimelech reigned at Shechem. It was then that Jotham made his appearance in the heights of Mount Gerizim above the city and spoke the bitter fable of the trees that "on a time went forth to anoint a king over them." His illustrations were all nigh at hand; the olive with its fatness, the fig tree with its sweetness, the vine with its "wine which cheereth God and man," and the bramble bush, that light and fruitless dweller of the waste—which dries up like stubble and like stubble can be kindled into sudden flame which as suddenly dies down—nothing could more aptly have typified the vain man whom the Shechemites had chosen for king. The short reign of Abimelech was full of trouble for himself and the abettors of his crime. Their hands were soon turned against each other, and before his own death, Abimelech, the bramble, had razed Shechem to the ground and sown its site with salt.

But Shechem sprang again from its ashes. It was the place appointed for the coronation of Rehoboam the son of Solomon. Then, and for the last time, "all Israel" came together at Shechem. Under the leadership of Jeroboam they presented to the king their dignified demand for redress of grievances; and when they heard his threatening and insulting answer raised their fierce shout, "To your tents, O Israel!" That day the kingdoms of Israel and Judah were rent asunder, and the curses of Ebal began to fall (1 Kings xii: 1–21). Thenceforward Shechem almost disappears from history. In the northern kingdom, of which it was the first capital, it was soon supplanted by Samaria. At the Captivity its people shared the fate of the rest of Israel. Its subse-

quent inhabitants were imported foreigners, not distinguished from the other "Samaritans" whom the Jews abhorred.

Omri, King of Israel, spent the first years of his reign at a pleasaunce—or as the Orientals would call it a paradise—at Tirzah, a place of such beauty that the author of the Canticles compares his bride to it. "Thou art beautiful, O my love, as Tirzah!" (Cant. vi : 4.) After six years spent at Tirzah, Omri set about building a new residence for his court. He bought from its owner, Shemer, the hill which from his name was called in Hebrew, Shomeron, but became in Chaldee, Shemrin, and in Greek, *Samaria* (1 Kings xvi : 21, 22). Samaria presently supplanted Shechem as the capital of the kingdom. It was in every way as well situated. Its site was as beautiful, the surrounding country was as fertile, and its position in a military point of view was incomparably stronger. Shechem with the heights of Mount Ebal and Mount Gerizim on either side of it was utterly indefensible, while Samaria with its almost precipitous sides rising sheer out of the plain was inexpugnable in an age in which artillery was unknown. It was well supplied with water from natural springs, and in successive sieges it defied the assaults of its enemies longer than Jerusalem was ever able to hold out in like circumstances. Its only danger lay in the impossibility of obtaining supplies in case of a close investment by a numerous army. When first besieged by the Syrian king Benhadad, it was able not only to defend itself but to repulse the enemy. In a second siege by the same king it suffered incredible hardships through famine, until the enemy fled panic-stricken on a false alarm of a night

attack by fresh troops which were supposed to have come to the relief of the city (2 Kings vii; viii). The situation of the city during a siege is well described by Van de Velde: "As the mountains around the hills of Shemer," he says, "are higher than that hill itself, the enemy must have been able to discover clearly the condition of the besieged Samaria. The inhabitants, whether they turned their eyes upward or downward,—to the surrounding hills or into the valley,—must have seen all full of enemies. The mountains and the adjacent circle of hills were so densely occupied by the enemy that not a man could pass through to bring provisions to the beleaguered city. The Syrians on the hills must have been able from where they stood plainly to see the famishing inhabitants."

In 721 B. C. Samaria was taken by Shalmanezer, King of Assyria, after a siege of three years (2 Kings xviii : 9, 10), and then the inhabitants were carried away into captivity. With the fall of Samaria the kingdom of Israel ceased to exist. The blessings of Mount Gerizim had been despised and misused; the curses of Mount Ebal were reaped in a harvest of desolation.

Soon after the fall of the kingdom of Israel begins the history of the strange people who are known in history as the Samaritans, and a handful of whom still exist. The Israelites were swept clean out of their former territories; absolutely none were left. The country would have reverted into the condition of a wilderness if a new population had not been sent into it by Esarhaddon (Ezra iv : 2–10). The Assyrian king "brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the

cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii : 24). These strangers were idolaters of course, and in common with most idolaters they believed in gods having peculiar powers over particular nations and districts. Suffering considerably from the wild beasts with which the desolated country had begun to be infested and supposing themselves to be obnoxious to the God of the land, they appealed to Esarhaddon, and a priest of the captivity was sent to "teach them the manner of the God of the land" (2 Kings xvii : 25–32). For a time the worship of Jehovah was mingled with idolatry; but at length the Samaritans became entirely monotheistic and as scrupulous in their observance of the law as the Jews themselves. On the return of the Judean captives from Babylon, the Samaritans were naturally regarded by them as strangers and foreigners; and when they asked permission to join with the Jews in rebuilding the Temple of Jerusalem, their offers were disdainfully rejected (Ezra iv : 1). The scorn of Zerubbabel was returned with hatred, and the Samaritans, who might at least have been admitted as proselytes, became formidable and vexatious enemies. Their first temple or tabernacle had been at Bethel; they now built a temple at Mount Gerizim, and after a time Manasseh, a lineal descendant of the priestly line of Aaron, became their chief priest. Many things contributed to the upbuilding of the Samaritan people and their religion, such as the rejection at Jerusalem of the priests who could not prove their priestly lineage (Neh. vii : 60–65), and the contumely heaped upon the "mixed multitude" in whose veins the blood of the patriarchs had been mingled with

a baser stream (Neh. xiii : 1–3). To these unfortunates Samaria gave a cordial welcome and full credit to their genealogical pretensions. Discontented Jews always found a hospitable asylum in Samaria; and in time, by intermarriage with Jewish outcasts and renegades the whole body of the Samaritan people must have come to be of Israelitish blood. By and by a belief sprang up among them that they, and not the Jews, were the true representatives of Israel; and that the temple on Mount Gerizim, not the temple on Mount Moriah, was the one place which God had chosen for his sanctuary. They maintained the law in its purity, holding and observing the books of the Pentateuch only, and they accused the Jews of adulterating the truth by admitting to their canon many other books which the purer Samaritans rejected and anathematized. Thus from generation to generation the feud grew in intensity of bitterness. At the first opportunity John Hyrcanus destroyed the temple on Gerizim and leveled the city of Samaria to the ground, and this act of hostility was never forgiven. After its destruction by Hyrcanus, Samaria was rebuilt by the Roman general Gabinius. The Emperor Augustus gave it to Herod, by whom it was splendidly restored and fortified, and by whom also it was called *Sebaste* (the Greek for Augusta) in honor of his patron. A large colony of soldiers and peasants was established there, much to the satisfaction and equally to the profit of the inhabitants. Rejoicing in their own prosperity and confident in the strong protection they enjoyed, the Samaritans took every opportunity to vex the people who still treated them with implacable scorn; in every way they endeavored to disturb the rival worship of the Jews. They

observed the signal-fires upon the mountain tops, the flaming telegraph by which the announcement of the rising of the paschal moon was flashed from Jerusalem to the brethren of the dispersion at Babylon, and they lit false fires to deceive the Babylonish Jews. Within the lifetime of our Lord (A. D. 10) they were accused of defiling the temple at Jerusalem itself.

The submissive alliance of Samaria was assured to foreign invaders whom the Jews abhorred. Thus the Samaritans espoused the cause and enjoyed the patronage of Herod and the Romans, while the Jews were kept down with an iron hand. Nothing could exceed the hatred of the Jews for the Samaritans. The feeling of the Jews of our Lord's time was well expressed in the logic of the taunt, "Thou art a Samaritan and hast a devil!" No Israelite could lawfully eat even a mouthful of food that had been touched by a Samaritan, for to do so was as if he ate the flesh of swine. No Samaritan was allowed to become a proselyte. A Jew might be friendly with a heathen but never with a Samaritan, and all bargains made with one were invalid. The testimony of a Samaritan could not be taken in a Jewish court, and to receive him into one's house would bring down the curse of God. It had even become a subject of warm controversy how far a Jew might use food or fruit grown on Samaritan soil. What grows on trees or in fields was reckoned clean, but flour and wine were doubtful. A Samaritan egg as the hen laid it could not be unclean, but what of a boiled egg? Yet interest and convenience strove by subtle casuistry to invent excuses for what intercourse was unavoidable. The country of the Cuthites was clean, so that a Jew might without scruple

gather and eat its produce. The waters of Samaria were clean, so that a Jew might drink them or wash in them. Their dwellings were clean, so that he might enter them and eat and lodge in them. Their roads were clean, so that the dust of them did not defile a Jew's feet. The rabbis even went so far in their contradictory utterances as to say that the victuals of the Cuthites were allowed if none of their wine or vinegar were mixed with them, and even their unleavened bread was to be reckoned fit for use at the Passover. Opinions thus wavered, but as a rule the harsher feelings prevailed.

The assertion by the Samaritans of a peculiar sanctity in the seat of their temple at Mount Gerizim was not destitute of foundation. Old traditions, antedating the time when the tabernacle of God stood there in the lifetime of Joshua, clung around that ancient sanctuary and cling around it still. To this day there are some among the learned who believe that Mount Gerizim, and not the eastern hill of Jerusalem, is the Mount Moriah on which Abraham was bidden to offer up his son Isaac, which the aged patriarch himself called Jehovah-jireh, and which the sacred writer calls "the Mount of the Lord" (Gen. xxii : 1–14). It was also believed, and it is still by some believed, to have been the meeting-place of Abraham with Melchizedek, King of Salem, to whom Abraham paid tithes (Gen. xiv : 17–20), and after whose "order" the Messiah was to be "a priest forever." If a writer like Dean Stanley after careful investigation, and on purely critical grounds, could declare his belief in these traditions, to the Samaritans they must have seemed indisputable. But the traditions of the Samaritans went far beyond the limit of critical probability. They represented Gerizim as the paradise

in which Adam was made of the dust of its soil. To this day their descendants show the spot on which he built his first altar, and also the spot where Seth raised his altar to God. Moreover Gerizim was Ararat, the mountain on which the ark of Noah rested after the flood, the one pure spot on all the earth which the waters of the deluge did not cover and which the corpses of the dead did not defile. It was there that Noah and his family came forth from the ark, and every Samaritan could show the seven steps of the altar on which he offered a sacrifice. Not only was the place of Abraham's altar, Jehovah-jireh, known to them; Gerizim was the true Bethel, and they knew the broad stone on which the head of Jacob rested when he saw the vision of the ladder reaching from earth to heaven. The stones which Joshua set up with the law written upon them were still there; there Moses had personally hidden the sacred vessels of the sanctuary; and it was there that the Messiah should appear.

Samaria was early reached by Christianity (Acts viii: 5). It became a Christian see, and to this day a Greek bishop takes title from Sebaste or *Sebastiyeh*. The "New City" of Shechem, *Neapolis* (now Nabulus), did not take kindly to the new religion; and therefore, particularly in the sixth century after Christ, it came into frequent conflict with the power of the then Christian empire. The Neapolitan Samaritans persecuted the Christians and destroyed their churches; in 529 they put the bishop to death; and at the same time they were so mad as to make Julian, one of their leaders, king over them. The Emperor Justinian sent an army against them. Many of the insurgents were slaughtered; many fled to Persia;

many submitted and embraced Christianity. Their synagogues were destroyed. They were so completely crushed that in the history of the Crusades they are not even mentioned. In the twelfth century they are said to have had only about a thousand adherents at Nabulus and a few at Askalon, Cæsarea and Damascus. More recently they are known to have had small communities at Damascus and Cairo; but these have disappeared. They are now to be found only at Nabulus, and there they are reduced to about fifty families, who occupy a separate district of the town in which their forefathers once ruled.

But the line of their priesthood survives; their worship is maintained; the law of Moses is read among them every Sabbath Day. How punctiliously they perform the rites of their religion is strikingly illustrated in the account given of their celebration of the Passover by the accomplished writer of the description of Nabulus in Baedeker's "Palestine and Syria." He says: "The ascent of Mount Gerizim is best made from the west corner of the town, and through the valley ascending thence toward the south, in which rises the copious spring *Ras el Ain*. A steep climb of twenty-five minutes brings us to a lofty plain, where we turn to the left and soon reach the spot where the Samaritans pitch tents at the feast of the Passover. Thence to the summit is a walk of ten minutes more.

"On the Greek Palm Sunday of 1869 the writer had an opportunity of witnessing this interesting festival. Seven days before it the whole of the Samaritan community had repaired hither and encamped in this basin, where everything wore a gay, holiday aspect. In the

tent of the high priest, where we partook of coffee, his wife was busy in preparing the 'bitter herbs,' which she mixed with unleavened dough. Toward sunset we proceeded to the scene of the sacrifice, a little nearer the top of the mount. On a carefully-tended fire of twigs stood large cauldrons filled with water, and a few paces higher up there was another fire in a deep pit, also carefully supplied with fuel. To the right of the first fire, within a space enclosed by stones, stood twelve men in white surplices and turbans, representing the twelve tribes of Israel, with their faces turned toward the summit of the mount and chanting passages from Scripture and prayers in a monotonous tone. On a block of stone in front of them stood a young priest, silently joining in the prayers of the twelve. Around the fire were ranged a number of white-robed men and boys holding seven white lambs, and behind them stood a throng of women and children.

"As soon as the last rays of the sun had ceased to gild the Mediterranean, the high priest pronounced a blessing three times, and in a loud voice repeated the passage: 'And the whole assembly of the congregation of Israel shall kill it in the evening' (Exod. xii: 6). Thereupon the slaughterers, who had already tested the sharpness of their knives with the tips of their tongues, instantly cut the throats of the lambs while loudly reciting a form of prayer. The twelve now approached the place of sacrifice, reading aloud the above chapter of Exodus. When they came to the verse which requires the blood to be struck 'on the two side-posts and on the upper door-post of the houses', the fathers dipped their forefingers in the warm blood and drew a line with it, from the forehead to the tip of the nose, on their child-

ren's faces. Meanwhile the chanting continued until a straw platter with the bitter herbs was placed before the high priest who handed to each comer his portion. The men reverently kissed the priest's hand and showed the same mark of respect to the elders of the community. They then embraced and kissed each other, expressing mutual wishes for the success of the festival. As the slaughterers were not permitted to leave their posts the priest thrust their portions into their mouths, and after the men and boys had all partaken the remainder was distributed among the women. In order to facilitate the removal of the wool hot water was poured over the victims, and as soon as this process was completed each lamb was hung by the hind-legs on a piece of wood resting on the shoulders of two youths, in which position the entrails were removed. The animals were then scrupulously examined, great care being taken lest they should be polluted by the too near approach of strangers.

"One of the lambs was pronounced by the high priest to be affected with a blemish, whereupon it was immediately thrown into the fire, to which were also consigned the wool, the entrails and the right forelegs of the other victims. The lambs were now rubbed with salt, hung on long poles and carried to the pit containing the second fire. At a certain passage in the prayers they were suddenly thrown in, bundles of twigs were then speedily placed over the mouth of the pit, and the opening closed with pieces of turf.

"The twelve surpliced men now returned to their enclosure and read on unremittingly till midnight. The pit was then opened, and the roasted lambs were taken out and carried in new straw baskets to the enclosure, where

Mount Ebal.

the valley seems to widen again, for the steep slope of Gerizim is broken by a deep wady which forms a vast natural amphitheatre. Immediately opposite there is a corresponding ravine reaching almost to the summit of Ebal. It has been conjectured by several writers that it was here that Joshua, after having taken possession of the Promised Land, assembled the tribes of Israel; and it would be difficult to find a more appropriate spot for the celebration of the solemn ceremonies described in Deuteronomy xxvii and Joshua viii: 30–35. We cross and recross winding streams and artificial watercourses in gardens and cultivated fields, and pass through picturesque olive-groves where the waysides are in many places brightened with wild flowers and patches of self-sown barley. In a few minutes we enter the eastern gate of Nabulus.

"The town, which is almost three-quarters of a mile long, is built in the narrowest part of the valley where it is only one hundred yards wide. It is said that there are eight springs of water in and about Nabulus, each having its special name. The water is conveyed to mosques, public buildings and private houses. Many of the streets have channels of clear water running through them. After being thus utilized, the streams on the western side of the city are allowed to unite and form a stream which turns several mills and flows toward the Mediterranean; those on the eastern side irrigate the gardens, and then with a rather abrupt fall flow toward the Jordan. There are no very ancient buildings in Nabulus, and scarcely anything remains to remind us of the 'New City' of Flavius but the mutilated vestige of its name. The Crusaders, however, have left several

memorials of their influence here. We at once recognize their work in the façade of the principal mosque, which was originally a church dedicated to St. John. It is at the eastern end of the city, and is called *Jamia el Kebir*, the Great Mosque.

"From this point we enter the bazaars, which are better built and kept in better order than those of Jerusalem. There are small arcades devoted to the sale of tobacco; others are filled with the odors of lemons, oranges, citrons and shaddocks. The long narrow bazaar where dried fruits, olives, rice, cheese and butter are sold, leads to another Christian church of the twelfth century, now converted into a mosque called *Jamia el Nisr*, the Mosque of the Eagle. Making a detour through a street almost blocked up with camels, we pass into the principal bazaar, the finest arcade in Palestine. Here the European goods are displayed, such as Manchester cottons, Sheffield cutlery, Bohemian glasses for narghilehs, and trinkets of all kinds from Marseilles. But the brightest shops are those in which Damascus and Aleppo silks, embroidered jackets and crimson tarbushes appear, with stores of Turkish pipes and amber rosaries from Stamboul, and glass bracelets from Hebron. An opening in this arcade leads into the khan on the north side of the city, the Khan of the Merchants (*Khan Tujjar*). It consists of an extensive square space enclosed by a two-storied range of buildings. A stone stairway leads to the terraced roof, from whence there is an interesting view in every direction. The chief trade of Nabulus is in wool, cotton, olive oil, and soap of excellent quality, and goat-skins in great numbers are converted into khirbehs for carrying water. Sometimes the floor of this

khan may be seen half covered with the inflated skins laid out for seasoning. Returning to the arcade, we pursue our way westward through narrow bazaars, where smiths, carpenters, weavers, tailors and shoemakers may be seen at work; then turning southward we traverse tortuous lanes and gloomy streets, arched at intervals and built over in many places, till we reach a passage which leads us out of the town just opposite to the terraced gardens on the slopes of Gerizim, where flourish all 'the precious fruits brought forth by the sun' (Deut. xxxiii : 14). Oranges, lemons, figs, apricots, pomegranates, mulberries, walnuts, grapes and almonds follow each other in due season; and hedges of cactus afford the cooling fruit commonly called the prickly pear. On one of these garden terraces Jotham perhaps stood when he cried, 'Hearken unto me, ye men of Shechem,' and spoke his parable of the fruit-trees and of the bramble. From a certain point in these gardens, turning toward the northwest we see the outline of the western heights of Ebal and in the foreground the tall square tower—remarkably like the White Tower of Ramleh—which adjoins the *Mosque El Khadra*, the Green Mosque, another appropriated church of the Crusaders. In the front of this tower a slab is fixed on which there is a Samaritan inscription. The Samaritans state that they once had a synagogue on this spot, which is popularly known as the *Mukam Hizn Yakub*, that is 'the Place of the Mourning of Jacob,' for according to local tradition it was here that Jacob stood when the coat of his beloved son Joseph was brought to him, and where, believing him to be dead, 'he mourned for him many days.' But the chief interest of Nabulus is centered in a little group

of irregularly built houses clustered closely together in the southwest quarter, the most crowded part of the city.

"Here we find the last remnant of the once powerful Samaritan community. In 1874 they numbered one hundred and thirty-five individuals, of whom fifty-six were married, ten were widows advanced in years, forty-nine were unmarried men and young boys, and twenty were young girls, many of whom were already promised in marriage. Since this date the numbers have decreased. Several marriages have however taken place. Their only synagogue is a small unadorned building, the approach to which is a crooked, uncovered, steep stone stairway leading to an open court, where a lemon tree grows near to an arched doorway, through which no one is allowed to enter until he has 'put off his shoes.' The nave is lighted by a circular aperture in the vaulted roof, as is also the northeast transept through which we enter. On the southeast side, which is in the direction of the 'Holy Place' on Gerizim, there is a veiled recess to which the priests alone have access. The veil which is commonly used consists of a large square curtain of white damask linen, ornamented very skillfully with applique work, apparently of the sixteenth century though the Samaritans regard it as much older; pieces of red, purple and green linen cut into various forms are sewn on it so as to form a complete and harmonious design.

"Within the veil are preserved with jealous care, among other literary treasures, three very ancient copies of the Samaritan Pentateuch; one of which is said to have been written by Abishua the great-grandson of Aaron. This celebrated roll of the law, which is probably of the third century of our era, is preserved in a

cylindrical silver-gilt case, opening as a triptych does on two sets of hinges. The outside of the case is embossed and in some parts engraved. On one of the divisions there is a representation of the Tabernacle of the Wilderness with the Ark of the Covenant, altars, candlesticks, trumpets and various sacrificial implements, with explanatory inscriptions. The two other divisions of the cylinder are ornamented with conventional designs in *repoussé* work. This case is said by experts to be Venetian work of the fourteenth or fifteenth century. The Samaritans regard it as much older. The roll itself is composed of prepared goat-skins twenty-five inches high and about fifteen feet wide; they are neatly joined together, but in many places have been torn and rather clumsily repaired with parchment of various qualities. This much-prized volume is exhibited to the congregation once a year. The ceremony takes place on their only fast day, the Day of Atonement, and then the people, young and old, are permitted to kiss that part of the roll on which the Aaronic blessings are inscribed; the consequence is that the blessings are by degrees disappearing. A crimson satin cover, on which Samaritan inscriptions are embroidered in gold thread, envelopes the treasure."

Under the guidance of Dr. Geikie we make the ascent of Mount Gerizim. "The ascent of Gerizim is made on horseback, but a good part of the way is so steep that it seems wonderful that the beasts can keep their footing among the loose stones. Passing up behind the town you come very soon to a magnificent fountain, the water of which is led eastward by an open watercourse. At this copious source some women are draw-

ing for their households, others are washing their unsavory linen; men are enjoying their ablutions, and boys are playing in the water. Gardens climb the hill on the left of the track, beautiful with every fruit tree that grows in Palestine; at some places grain is springing up vigorously on terraces raised upon slopes so steep that it seems impossible for their walls to stand. Vines, olives and figs fill stray nooks; but the part of the hill up which our horses have to toil is too stony for cultivation. At several places there are bold cliffs which seem to overhang the town, several of them forming natural pulpits, from any one of which Jotham may have delivered his famous parable, the earliest of which we know (Judg. ix: 7).

"After a weary climb we reached the top of the mountain, but we have a long way to ride before we arrive at the farther end. The narrow plateau,—now sloping upward, now undulating, now consisting of rough shelves of rock,—is partly ploughed for grain, partly sown; stone walls separated some of the patches, and a terraced road at one point stretched for a good distance. The spot where the Samaritans still sacrifice seven Paschal lambs is very near the east end of the ridge, close to the true peak of Gerizim. A pit or *tannur* in which the lambs are roasted is all that appears of last year's solemnity. Beyond this to the east the highest part of the mountain is crowned with the ruins of a castle and a church. The church has been quite leveled with the ground, but some courses of the castle walls are still standing.

"A rock is pointed out—merely a sloping shelf of limestone—on which Joshua is said to have reared the Tabernacle; and a little rock-sunk trench is dignified as the

scene of Abraham's sacrifice. Joshua as we know, wrote the whole law on stones which he set up on Ebal (Deut. xxvii : 2–8); coating them with the almost imperishable cement of the country, and writing on it, either with paint or with an iron style or pen while it was soft. Such a mode of preserving writing was common in antiquity, and in so dry a climate would last almost forever. The Samaritans believe that 'the twelve stones' thus inscribed are still in existence on the top of Mount Gerizim, but Sir Charles Wilson and Major Anderson excavated the large masses of rudely hewn stone supposed to be those of Joshua, and found them to be little better than mere natural slabs.

"The view from the top of Mount Gerizim is of amazing extent and interest—the bare and desolate slopes of Ebal, watered only by rain from cisterns on the successive terraces that have been raised with much labor on its sides; the gardens on the lower terraces; the corn rising on many of those higher up, but the great bare mass of the hill swelling to the sky above; the valley below with its gardens and orchards, the mosque at Joseph's Tomb, the Well of Samaria, and just outside on the plain the village of Sychar—a poor hamlet on the rocky slope of Ebal, which swells up in slow waves behind it; the glorious Plain of Makhnah—'the Encampment'—with its fields of rich brown tilth; stray villages on its low undulations; clumps of olives behind them; and on the other side, to the east, a long succession of round-topped hills, cultivated in terraces wherever there is a shelf for soil. On the west we could see Joppa, thirty-six miles off, at the sea; to the east, the chasm of the Jordan, eighteen miles distant; while at our feet, as if to bring us back

from poetry to prose, the poles of the telegraph from Joppa stood up in their barrenness along the valley, running past Jacob's Well and then south to Jerusalem and Egypt and east to Gilead.

"The view from Ebal however is even finer. On the north you see Safed, 'the city set on a hill' (Matt. v : 14), and the snowy head of Mount Hermon, with 'Thirza,' once the capital of the northern kingdom famed for its beauty (Cant. vi : 4 ; 1 Kings : 17 ; xv : 21, 33 ; xvi : 8), shining out on a very steep hill a little way beyond the plain ; on the west, Joppa and Ramleh, and the sea ; on the south, the hills over Bethel ; and on the east, the great plain of the Hauran, beyond the Jordan. A striking ruin on the summit of the mountain gives romance even to the Hill of Curses. The enclosure is over ninety feet square, and the walls are no less than twenty feet thick, strongly built of selected unhewn stones without mortar, with the remains of chambers ten feet square inside. Within the building however is a cistern, and round it are the heaps of stones and ruins. Excavation has thrown no light on the history of the structure. It is too small for a church, for there is only a space fifty feet square inside the amazing walls, and there is no trace of any plaster or cement, such as is associated with the incident of the great stones which Joshua set up, or with any altar that he may have raised on the mountain. Strange to say some peasant had carried his plough up to the top of the mountain and had raised a fine crop of lentils, perhaps in the hope that at such a height they might escape the greedy eyes of the Turkish officials."

It is well worth while to have given a special study to this most interesting region, because it is one of the few

places in the Holy Land in which we may be quite sure that we are standing on the very ground which was once trod by the Saviour's feet, that we are gazing on the scenes on which he looked, and that we are recollecting some of the ten thousand things of which he must have thought. Jesus did not only pass through Samaria; he remained for two days among the simple, kindly, hospitable folk who heard him so gladly (John iv : 40, 43); and when he left Samaria he contrasted the honor he had there received with the indifference of his own countrymen (John iv : 44).

Nabulus too is well worthy of study, not only on account of its historical interest and the strange people of whom the last remnant seems to be slowly dying out there, but because, in the opinion of many competent persons, and certainly in the opinion of the present writer, Nabulus is the Sychar of the Gospel. Unless the village of Asker formerly stood much nearer to Jacob's Well than it does now, it seems to be incredible that the woman who went to that well to draw water should needlessly have gone so far for so homely a purpose. True the modern Nabulus is more distant from the well than Asker, but at that time it is probable that the town stretched much further down into the valley; and even now the barracks of Nabulus are considerably nearer to the well than is Asker. In short the conjecture seems to be something more than reasonable that Sychar may have been the name given to the outlying suburbs of the main city, and that poor little Asker is only a remnant of extensive suburbs which once stretched far down into the valley and along the base-lines of the two lofty hills. Certainly the language of the Gospel implies that Sychar was a

populous town and not merely a village; and we have no knowledge of any other such town near Jacob's Well except Shechem the modern Nabulus. It therefore seems to be almost certain that it was here that Jesus tarried preaching to Samaritans for those two memorable days.

The Christian tradition of the site of Jacob's Well dates back to the fourth century. Early in the fifth century a church had been erected there, but by the time of the Crusaders it had disappeared. The ruins of this church, with the stones cast into the well by travellers for the purpose of hearing the splash of the water far beneath the opening, have probably much more than half filled up the well. In 1697 it is recorded to have been 105 feet deep and to have had fifteen feet of water. In 1838 it still had a depth of 105 feet but was found to be dry. In the following year, with the same depth, it held ten to twelve feet of water. In 1840 the Rev. Andrew Bonar, who accidentally dropped his Bible into the well, heard the book "plunging into the water far below." Strangely enough the book was recovered three years later; and then, as also in 1866 and in 1877, the depth of the well was found to be only seventy-five feet. By what means thirty feet of depth was filled up in the four years between 1839 and 1843 is not known.

In 1866 Captain Anderson of the Royal Engineers made a descent of the well with some danger, and even suffering, for he fainted while descending and found himself lying at the bottom with the opening above him looking like a star. Nevertheless he succeeded in making the observations which were the object of his difficult investigation. He states that the mouth of the well is "just wide enough to allow the body of a man to pass through

with his arms uplifted. The narrow neck, which is about four feet long resembling the neck of a bottle, opens out into the well itself which is cylindrical, and about seven feet six inches in diameter. The mouth of the upper part of the well is built of masonry, and the well appears to have been sunk through a mixture of alluvial soil and limestone fragments till a compact bed of limestone was reached, having horizontal strata which could be easily worked. The interior of the well presents the appearance of being lined with rough masonry." The reason why the patriarch should have undertaken so great and difficult a work as the sinking of this well, when there were magnificent springs gushing from the sides and roots of Mount Gerizim, must have been the jealousy with which the right of property in springs and wells is guarded in the East. At any moment his flocks and herds might have been deprived of water by the owners of the neighboring springs, who would not willingly see a customary use of their property growing into a sort of right in the user. To avoid all such difficulties and the cause which might lead to them, it was doubtless prudent in Jacob to dig a cistern on the parcel of ground which he had acquired by purchase, and from which at the depth it originally had he could expect to find a never-failing supply of water for his flocks and herds.

Above and around the well as it is now there is nothing of importance except the stones of the chapel which was built there in the fifth century. The mouth of the well is covered with great stones with an orifice large enough for the leathern bottles of the peasants to pass through it. From the well the ground slopes up to the fragments of

Jacob's Well.

After those two days of refreshment, thinking of the fields which He saw whitening for the harvest of the gospel, of the living water which unknown to them He had been showering on their souls, and then again of the few laborers who were willing to reap that harvest of redeemed souls, Jesus went on his way from the fair vale of Shechem, past Samaria,—then in all the pride of its Herodian magnificence, now a mere village with many ruins.

On a terrace which ran around the summit of the hill of Samaria was then a stately colonnade 1000 yards in length, with pillars which, including base and capital, must have been twenty or twenty-five feet high, now all broken and many of them buried in the ground. On the western end, on an artificial terrace which is now used as a threshing-floor, then stood the temple which the obsequious Herod reared to Augustus. Five centuries later a magnificent basilica was built on that same mountain to the honor of the Traveller who then saw Herod's temple. When that noble Christian edifice had fallen, the Crusaders of the twelfth century raised on the same spot another church bearing the name of John the Baptist, who as early as the fourth century was thought to have been buried here. That church of St. John is also now a ruin with its apse rising above the steep brink of the hill of Sebastiych. Its broken walls enclose a court in the midst of which, beneath a stone slab in a deep-sunk crypt, are said to have been laid the bodies of the Baptist, the faithful Obadiah (1 Kings xviii : 3-16), and the Prophet Elisha. On the north of the church are the ruins of another great building with massive square towers, probably remains of the palace of a bishop during

the Crusades, or of a commandery of the Knights of St. John. Except perhaps the pillars of the colonnade which are yet standing, no work of man's hand that is now seen at Sebastiyeh could be seen from the road when Jesus passed on his way to Galilee.

Beyond Samaria He went through a country which was extremely fertile and populous, but not famous in history, until He came to the plain of Dothan, where a pit is still shown in which Joseph is said to have been put by his conspiring brethren. All around that spot the flocks and herds of Jacob roamed and grazed, and over the same road which we are tracing came the Midianitish merchantmen from beyond Jordan bearing their spicery to Egypt. Now "the wild gazelle" finds pasture there. Four miles beyond that plain, on the further side of the hills which swell between it and the Plain of Esdraelon, was En Gannim. Passing through the city of fresh springs and fertile gardens, and across the plain of many battles, Jesus and his little company would soon arrive at Nazareth, and thence the way was short to little Cana.

CHAPTER XV.

TOWNS OF GALILEE—TYRE AND SIDON.

In following the steps of our Saviour to this early part of his ministry,—indeed only to its opening,—we have already gone over most of the Holy Land.

Landing at Joppa, we have surveyed both the ancient and the modern road to Jerusalem and the famous scenes of sacred history near which they pass. We have visited Bethlehem. We have traced the flight into Egypt by Hebron and Beersheba, and the return through the Plain of Philistia. On their way to the Passover at Jerusalem we have journeyed with the Holy Family from the Jordan to Jericho and Jerusalem. We have sought the solitary Wilderness of Judea where the Baptist meditated and the Saviour overcame the tempter. We have at last taken the highway which leads from Jerusalem to the border of Samaria. Thus we have left no part of *Judea* unnoticed which has any direct connection with the Life of Christ.

In like manner we have traced one part of the journey of the Holy Family from Egypt through the maritime Plain of Sharon, and in the last chapter we have surveyed the only remaining part of the province of *Samaria* which is mentioned in the New Testament.

In following the probable path taken to Jerusalem at the first Passover of the Child Jesus we have gone down

the Ghor of the Jordan, noting as we went that part of the Holy Land which lies beyond the sacred river. Thus we have at least glanced at the Province of *Perea* and the district of *Decapolis*.

In *Galilee* we have viewed the Plain of Esdraelon; we have visited Nazareth and Cana and Capernaum; and in going round the Sea of Tiberias we have seen not only its Galilean shore, but its eastern shore in the Province of *Iturea*.

In order therefore to complete our survey of the Holy Land we have yet to take a rapid view of the rest of Galilee and of some of the places which our Saviour could hardly miss when He went into "all the cities and villages" of that province. Beyond the borders of the Promised Land we must not omit to see "the coasts of Tyre and Sidon" and "the towns of Cæsarea Philippi," into which He went at the very close of his ministry. Then, after ascending the "high mountain" of his transfiguration, we may descend as He did to the Holy City and the unknown place whence He was "taken up."

The name of Galilee, which was given to the northern province of the Holy Land, was probably applied at first to the circle (Hebrew, *galil*) of the country which King Solomon gave with its twenty towns to Hiram, King of Tyre, in recognition or recompense of the large supplies of money and material which the Tyrian monarch furnished for the building of the Temple. When he came to see them, Hiram was by no means gratified at the present he had received, and asked King Solomon, "What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day" (1 Kings ix: 13). The name was one of contemptuous disgust. One of

the towns in the district was *Cabul* (Josh. xix : 27); and as that word in the Phenician language signifies *dirty* or *displeasing*, the disappointed monarch gave the name of that town to the entire district which had been ceded to him. *Kabul* still exists under the same name, and is situated about eight or nine miles east of Akka. Naturally, the opprobrious name bestowed by King Hiram would not be used by the Israelites or the inhabitants of the district, who would prefer to call it *Galil;* and when the tribes of Israel were carried into captivity and the Galileans swarmed into the desolate and empty land, the name of their original home was extended to the whole of Northern Palestine. By way of further distinction, Northern Palestine was called Galilee *of the Gentiles* (Isa. ix : 1; Matt. iv : 15), and with good reason, since the majority of the Galileans were not Israelites. In the time of the Maccabees it seems that the Israelites in Galilee were few and feeble in comparison with the Gentiles among whom they lived (1 Macc. v : 1, 2, 14, 15); and Strabo describes the population as consisting in his time of Syrians, Phenicians and Arabs. It is certain however that in the time of Christ the Israelites largely outnumbered the Gentiles of any single race, and it is probable that they had many proselytes to their religion among their heathen neighbors.

Galilee was one of the most lovely and delightful portions of Palestine. Josephus declares that it was densely populated by a hardy and warlike people, and that its rich and fertile soil responded so readily and generously to the labor of the husbandman as to attract all who cared to engage in agriculture. Every acre not under tilth or pasturage was verdant with the foliage of trees.

The cities were numerous, and many of the villages had so large a population as 15,000 souls. A considerable subtraction might be made from what Josephus says and yet leave Galilee a populous and prosperous country. Its hills were crowned with woods. Its upland slopes were the rich grazing-ground of cattle. Its valleys teemed with all the grains and fruits and flowers that a prolific soil could yield under the rays of a Syrian sun. The rabbis never wearied of extolling Galilee. For sixteen miles around Sepphoris, its capital, they said that the land of Galilee literally flowed with milk and honey, and they maintained that its fruits were actually sweeter than fruits of the same species in any other place. Tacitus particularly praised the palms which grew in the most favored districts. Thus Galilee in all respects fulfilled the promise of Moses, that the lot of Naphtali should be "full with the blessings of Jehovah" (Deut. xxxiii : 23); and even in our own day Renan describes it as "a country clothed with verdure, full of shade and pleasantness—the true country of the Canticles and of the Songs of the Well-Beloved."

The products of Galilee were largely but by no means exclusively agricultural. The wheat fields brought forth "some an hundred-fold, some sixty, and some thirty." Every season saw the presses bursting with new wine. The product of the olive groves was so abundant that when Jotopata was besieged by the Romans the citizens were able to defend themselves by pouring streams of boiling oil on their assailants. The waters of the Sea of Galilee teemed with fish, for which there was a ready market even so far south as at Jerusalem. In the town of Magdala there are said to have been no less than three hundred shops for the sale of doves from the rocks and

woods around. In the same neighborhood there were plantations of indigo, and the art of dyeing was practiced extensively and profitably. In the central district there were manufactories of pottery, and the weaving of linen and woollen cloths was one of the chief industries of the whole province. In short, Galilee was the manufacturing region of the Holy Land. It was also a commercial region. It found a market for its products in the ports of Acre, Tyre and Sidon, and along its highways the costly stuffs, the jewels, the spices and the grain from beyond Jordan were carried to the seaboard. Such was the province into which our Saviour went preaching the Gospel, and in which He spent by far the longest part of his ministry. His was pre-eminently a religion of life, and He went with it among men who were engaged in all forms of human activity.

In our Saviour's time the capital city of Galilee was Sepphoris, also called *Diocæsarea*, the modern *Sefuriyeh*, which is perhaps identical with the more ancient *Kitron* (Judg. i : 30). According to tradition Sepphoris was the home of Joachim and Anna, the parents of the blessed Virgin. It was at Sepphoris, we are told, that the mother of Jesus spent her childhood and received the angelic annunciation. The tradition is late but not incredible. It is hardly possible that our Saviour should not have visited Sepphoris, since it was only about five miles from Nazareth. As it is plainly in sight of the hill which rises north of Nazareth, He must at least have seen it hundreds of times, and whether the Cana of the Gospel is the modern Kefr Kenna or Kanet-el-Jelil, He must have been very near to Sepphoris every time he went to the place of his first miracle.

From the midst of a plain surrounded with hills a single hill rises to a height of several hundred feet, and on its southern slope, that is to say, on the side toward Nazareth, is the crescent-shaped town of Sefuriyeh. At that time it had been restored and adorned by Herod Antipas, and was the greatest city of Galilee, outranking Tiberias itself. It had no natural supply of water, the nearest spring being over a mile distant in the plain to the south, but the remains of an aqueduct and a huge reservoir show the immense labor and expense at which this defect was remedied. The lines of the reservoir have been traced to a length of five hundred and twenty feet, with a varying width of from eight to twenty feet and a depth of from eight to fifteen feet, and when full it must have held more than 1,000,000 cubic feet of water. After the destruction of Jerusalem the great Sanhedrin was transferred to Sepphoris, which thus for a time became the centre of Jewish nationality and religion. In consequence of a revolt of the Jewish inhabitants, it was sacked by the Romans A. D. 339. Sepphoris was the residence of the Bishop of Palestina Secunda, and in the sixth century a basilica was erected on the spot where the Virgin is said to have received the angelic salutation. Still later the city was occupied by the Crusaders, and many a gallant Christian army has assembled in the plain below. On the summit of the hill they built the fortress which they proudly called "the Castle Beautiful," and around that hill they gathered their forces for the fatal battle of Kurn Hattin, in which the Christians were completely routed by Saladin. The principal apse, and the apse of the north aisle of the basilica of Sepphoris, remain to mark the spot where Mary dwelt, and the ruins of the castle

show that it was strong as well as beautiful. If the Crusaders had fought there, where they would have had an undoubted advantage of position, Guy de Lusignan and not the Saracen might have been master of Palestine.

The history of the fatal battle of Hattin, as it is called, is admirably given by Dr. Robinson. With considerable abbreviation from his narrative the story runs as follows:

It was on the fifth of July, 1187, that the last decisive battle was fought between the flower of the Christian chivalry on the one side with the King of Jerusalem at their head, and on the other the immense power of the Mohammedans commanded by Saladin in person.

The usurpation of the crown of Jerusalem by the weak-minded and irresolute Guy de Lusignan had embittered Count Raymond of Tripolis and many other Christian barons; and Raymond, who was now lord of Tiberias and Galilee, had entered into negotiations with Saladin and had actually received aid from him. Yet a general truce was concluded with the Sultan, and the Christians were enjoying the prospect of tranquility when suddenly Raynald of Chatillon, in open violation of the truce, plundered a caravan of Moslem merchants passing between Arabia and Damascus, laid his prisoners in chains, and refused to release them on Saladin's demand. The enraged sultan made a solemn vow of vengeance, and swore that he would yet kill Raynald with his own hand. Hosts of Moslem warriors were quickly summoned from Mesopotamia, Egypt and Arabia, and the Christian princes were compelled to lay aside their personal strifes to meet the unexpected danger.

For five weeks the Christians waited at the fountain of Sefuriyeh, and at length the hosts of Saladin broke

like a flood upon the land. They penetrated to the neighborhood of Nazareth, Jezreel and Mount Gilboa, wasting the country with fire and sword and devastating Mount Tabor. Tiberias was attacked and the town fell, the wife of Count Raymond being compelled to retire into the citadel. Saladin encamped on the heights north of Tiberias in the hope of drawing the Christians on to attack him in that position.

On the third day of July the Christian leaders held a council of war. The general voice was in favor of an instant march against Saladin, so as to relieve Tiberias without delay. Count Raymond however, though he might have been expected to be more impatient than the rest, urged that they should remain at Sefuriyeh. If they abandoned their present position, he said, they would expose themselves to constant assaults from the Saracen army in a region without water where they might soon find that their retreat had been cut off. To this wise advice all in the council agreed, with the single exception of the Master of the Templars.

The council broke up at midnight, but hardly had the barons laid them down to rest when the trumpets sounded and heralds went through the camp giving the call to arms. The Master of the Templars after the council had sought the king's tent, and had overwhelmed him with reproaches for listening to the council of a traitor like Raymond, and the fickle king had yielded to the Templar's urgency. It was in vain that the barons now sought to expostulate; he refused to listen, and the march toward Tiberias was begun.

This movement of the Christians was precisely what Saladin desired. When his scouts reported that the

Christians were in motion he immediately despatched light troops to hang upon their flanks and rear, while he proceeded to dispose his main army on the high ground above the lake between Tiberias and Hattin. On the afternoon of July the fourth the Christians reached the open ground around the village of El-Lubiyeh, where they received a violent onslaught of the Saracens. They were exhausted with the torrid heat and parched with thirst but had not a drop of water to relieve them. Their strength began to fail. Fear and dismay began to spread through their ranks and omens of dire import began to be recognized. But instead of pressing on to the main body of Saladin, or at least forcing their way through to the waters of the lake, the weak-minded king gave orders to encamp on the high rocky plain where there was no water and to defer the final conflict to the following day.

The night was dreadful to the Christians, tortured with thirst and sleepless in the momentary expectation of a night attack. To add to their sufferings, the Saracens approached the camp and by burning up the dry shrubs and herbage overwhelmed them with clouds of stifling smoke. When the morning of the fifth dawned they found themselves, as might have been expected, wholly surrounded by the Moslem host. Gallantly forming in solid phalanx, they advanced upon the foe only to find the foe retire before them, while their flanks were constantly assailed. The strategy of Saladin was to fight no serious battle with them, but to wear them out in a succession of fruitless efforts. Saladin succeeded. Utterly hopeless and worn out, the foot-soldiers began to break ranks and surrender at discretion. The knights, in great disorder, attempted to withdraw from further

fight and encamp around the Cross; but now the Saracens pressed them closely, and the archers poured in showers of arrows. King Guy gave orders to renew the fight. It was too late. When ordered to advance, the knights of Raymond raised the coward cry of *Sauve qui peut!*—spurred their horses through the ranks of the enemy, which opened before them, and he and they escaped in shameful flight in the direction of Tyre.

All was lost, but all was not yet over. The king withdrew to the height of Hattin; and there, from the spot where Christ is thought to have sat teaching the multitude, King Guy three times hurled back the Moslem power before the standard of the Cross went down before the crescent. The small remnant of the Christian army were made prisoners. The perfidious Raynald was slain by Saladin's own hand. Two hundred Christian knights were put to death. The king and captive princes were transferred by their conqueror to Damascus.

Thus the Christian power in Palestine was broken. The Christian fortresses, weakened by the loss of their garrisons which had been sent to perish at Hattin, were easily reduced. The Castle of Tiberias surrendered on the day after the battle, and on the next day Saladin marched to the siege of Acre. Before the end of September Askalon, Joppa, Cæsarea, Acre and all the cities of the northern coast except Tyre were in his hands, and on the third day of October Jerusalem capitulated. Saladin was master of the Holy City.

Six miles north of Sepphoris was *Jotopata*, now *Tell Jefat*, famous for its siege by Vespasian, and for the capture of the Jewish general and historian, Josephus. It is a lofty round hill almost surrounded by mountains and

connected by a low spur with those on the north. The top of the hill is flat and naked. There are no remains of fortifications, the works of soft limestone having crumbled away. On the north side of the spur are the remains of a deserted village. The account of the siege of Jotopata given by Josephus is doubtless an exaggeration, intended at once to glorify himself by the grandeur of his downfall and to gratify the Romans by magnifying the difficulties of the siege. The approach to the city through the Wady Jefat must indeed have been almost impassable to a great army, but the hill of Jefat is by no means so impregnable as Josephus represents it. He says, "Now Jotopata is almost all of it built upon a precipice, having on all the other sides of it valleys immensely steep and deep, insomuch that those who would look down would have their sight fail them before it could reach to the bottom. This mountain Josephus had encompassed with a wall when he fortified the city." It was during this siege that the Jews, when worn out with fighting and watching, repulsed the Romans by pouring down upon them floods of boiling oil. The town was at last betrayed by a deserter, who told the Romans how they might attack it successfully. He was not at first believed, as treason was almost unknown among the Jews. Prisoners chose rather to die under torture than reveal the state of their besieged compatriots, and one man who was crucified scornfully smiled at his executioners while hanging on the cross. Vespasian however thought it well to follow the indications given by the traitor, and Jotopata was taken. Josephus and others took refuge in a cave. Vespasian sent an officer to assure him of his life if he would surrender, but his

companions refused to allow him to surrender, notwithstanding a specious address in which he sought to induce them to submit. At his suggestion they then resolved that they would all die together, and drew lots with the understanding that the drawer of the first should be slain by the second, and he by the third, and so on. All perished except Josephus and one other man, who agreed with him that life was better than death. It would be too much to say that Josephus contrived to manipulate the lots so as to save his own life after witnessing the death of his companions; but his sanctimonious reasons for his conduct stamp him as a hypocrite who might easily be guilty of such a fraud.

It would be interesting to know whether our Saviour, in his circuit through "all the cities and villages" of Galilee, ever entered the only seaport of the province, which was then called *Ptolemais*. Its more ancient name had been *Accho*, which signifies Hot Sand. Its modern names are Akka and Acre or Saint Jean d'Acre. Akka is situated at the northern headland of the beautiful bay, the only bay on all the coast of Palestine, of which Mount Carmel forms the southern promontory. Across the bay from Akka to the head of Carmel the distance is about six miles. Like Joppa on the coast of Judea, and like Cæsarea in Samaria, Ptolemais was an unsafe port for shipping; but as it was the only port to which the way was open from the Plain of Esdraelon, from the plains lying north of the Nazareth hills, and through these from the country beyond Jordan, it was a place of much importance; and being surrounded on three sides by the sea with a narrow neck of land in front, it was singularly well adapted for defence. It commands the en-

trances to Galilee, and round the sandy beach which lies between Carmel and the sea many an army has marched from the Plain of Acre into the Plain of Sharon. Acre has therefore been properly regarded as the military key to Palestine; and since foreign rice has become the ordinary food of the inhabitants, it has been said with some truth that "the lord of Acre, if he will, may cause a famine to be felt all over Syria."

At the very foot of the northern side of Mount Carmel, and within the bay—commonly called the Bay of Acre—is the little port of *Haifa*. Steamers call at it when the weather permits, but the harbor has long been choked with sand and also it is said by mud from the mouth of the Nile. Thence around the bay to Akka there is a broad belt of sand between the sea and the green plain beyond. The shore is strewn with the wrecks of ships where many a gallant vessel has gone to pieces. Two miles north from Haifa is the mouth of the Kishon, the bed of which is at one time wholly dry, at other times easily fordable, and then again only to be crossed by swimming the horses. The Kishon is so uncertain a stream and runs, if it can be said to run, through so treacherous a swamp, that no one except McGregor, the adventurous navigator of the Rob Roy, has ever attempted to explore its course. Even he was compelled to abandon his enterprise when a large crocodile rose under his famous canoe and nearly upset it. Yet further on toward Akka is a dark and sluggish stream called *Nahr en N'aman*, the ancient *Belus*, where "the treasures hid in the sand" were first revealed by the vitrification which suggested the art of making glass (Deut. xxxiii : 19). Along this shore there were fisheries of the purple sea-snail which is still to be found,

and from which was made the famous Tyrian purple. The soil of the plain is naturally rich, and fully justifies the prophetic saying of Asher "let him dip his foot in oil," that "his bread shall be fat, and he shall yield royal dainties" (Deut. xxxiii : 24; Gen. xlix : 20).

Though this fertile country fell to the lot of the tribe of Asher, Accho was never wrested from its original inhabitants (Judg. i : 31), and was described by ancient writers as a city of Phœnicia. It is never mentioned in the Old Testament history except in this one passage in Judges, and in profane history it is not mentioned as a place of importance until after the dismemberment of the empire of Alexander. In the division of that empire, it was given with the rest of Phœnicia to Ptolemy Lagus, and received the name of Ptolemais, probably in honor of Ptolemy Soter. In the wars which followed between Egypt and Syria, Ptolemais was taken by Antiochus the Great, who made it his base of operations against the Maccabees after they had gained possession of Judea. Simon Maccabeus drove the Syrians back to Ptolemais, but did not take the city (1 Macc. v : 22). On the decay of the Syrian power, Ptolemais succeeded in establishing its independence; but it was taken by Cleopatra, and by her transferred with her daughter Selene to the Syrian monarchy. It was next besieged and taken by Tigranes, but fell at length under the all-conquering power of Rome and was raised to the dignity of a Roman colony by the Emperor Claudius. Many Jews must have resided in Ptolemais, since two thousand of them were put to death at the outbreak of the Roman war. The church was early planted there, and St. Luke records that on their way from Tyre to Jerusalem he and St. Paul "came to

Ptolemais, and saluted the brethren, and abode with them one day" (Acts xxi: 7).

The mediæval and modern history of this ancient city is full of vicissitudes. After the fall of Jerusalem and the surrender of Cæsarea it was taken by the Arabs in A. D. 638. After a siege begun in 1103 it was taken by Baldwin in 1104. For more than eighty years it flourished under the Crusaders, until it was taken from them by Saladin in 1187. In 1189 King Guy de Lusignan besieged it on the landward side with an army of 10,000 men, while a Pisan fleet co-operated with him by sea; but for two years the city held out. On the 15th of June, 1191, Richard Cœur de Lion joined in the attack, and on the 12th of July Acre fell. It contained many Saracens of rank whom Richard offered to put to ransom; but Saladin not paying the ransom agreed upon, the English conqueror brutally slaughtered 2500 prisoners in a field outside the city.

For a hundred years Acre continued to be the centre of Christian power in Palestine. It was the court of the King and the seat of the Patriarch. The Knights of St. John established their headquarters there, and from them it took its mediæval name of Saint Jean d'Acre. The Teutonic Knights followed, and acquired large estates in the vicinity. A reign of luxury and confusion followed, such as probably has never been seen in any other city of the world. There was a nominal sovereign, but there was no real sovereignty. The motley remnants of the Christian powers claimed absolute independence of each other. Within the narrow limits of which Acre was the chief place, Gibbon says, "The kings of Jerusalem and Cyprus, of the House of Lusignan; the Princes of Anti-

och; the Counts of Tripoli and Sidon; the great Masters of the Temple, the Hospital and the Teutonic Orders; the Republics of Venice, Genoa and Pisa; the Pope's Legate; the kings of France and England,—assumed an independent command. Seventeen tribunals exercised the power of life and death." The end of this confusion came when the Sultan Ashraf took and utterly destroyed the city, which was never rebuilt until the 18th century.

About the middle of the 18th century a certain Sheikh Zahir el Omar established himself in Central Palestine and made his residence at Acre, which he fortified, and which under him became prosperous. Unhappily he was succeeded by Jezzar Pasha, whose name of *Jezzar*, the Butcher, fitly characterized the man, but who added largely to the buildings of the city. In 1799 Acre was besieged by the French under Napoleon, but after eight desperate assaults they failed to take it, and Sir Sidney Smith rolled back the tide of conquest on the French invader. In 1804 Jezzar died, to the great relief and joy of his subjects, who were thenceforth in comparative peace. In 1831 Ibrahim Pasha invaded Syria from Egypt and besieged Acre. In 1832 the city fell and was mercilessly plundered; and scarcely had it recovered from that misfortune when it was again bombarded by the fleets of England, Austria and Turkey, who were resolved to drive out the Egyptian Pasha.

After these many devastations Acre has ceased to have any antiquities, and when one considers all that it has passed through, the old saying seems to be true, "Happy is the people that has no history!" The population numbers about 11,000 souls, of whom three-fourths are Mohammedans. There is a large trade in the export

of grain from the country beyond Jordan. The transport over land is by camels, and long trains of these patient beasts of burden are constantly passing along the road north of Nazareth and near to Sefuriyeh. In the time of our Saviour, when the country was at its highest point of prosperous activity, "the multitude of camels" and "dromedaries of Midian" thronged that same road in greater numbers than now; and even in his childhood at Nazareth the Saviour must often have beheld the commerce of the great Roman world moving past the quiet and secluded village where he had his home.

From the Kishon northward the plain of Acre extends about twenty miles with an average width of five, and ends at the rugged ridge of the *Ladder of Tyre* which juts out two miles into the sea. The ridge is eight miles wide, and has three distinct promontories. The most southerly is called *Ras el Musheirifeh.* It is the loftiest and boldest, and has often been erroneously described as the Ladder of Tyre. The second however which is called *Ras en Nakurah* is the true *Scala Tyriorum.* The third is *Ras el Abyad*, which does not jut into the sea more than about a mile. An eloquent traveller says, "The route from Acre to Tyre is very wild and varied. A three hours' progress over the fine plain of Acre ends at the foot of bold cliffs of toilsome ascent. The path overhangs the sea, which it commands beautifully, yet fearfully, to a great extent both behind and in front. All is not barren; the naked masses of rock are often relieved by more fertile places covered with lavender and rosemary, with a sprinkling of lofty trees. It is a silent, sublime and sea-beat scene, recalling vividly many parts of the British coast where the

Atlantic rolls its strength against the granite precipices; so like in feature, in sound, in association, that at times one can scarcely believe this to be part of the ruined Land of Promise. Thickets of myrtle and bay at intervals border the narrow and rugged path which is cut through the calcareous rock. In one part the track is really perilous, winding on the side of vast perpendicular precipices, with the sea dashing far below and the horrible path hanging above. There the traveller will do well to dismount if he wishes to enjoy the wild sublimity of the scene, and to listen calmly to the fierce music of the waves dashing against the rocks. On the most southerly of the three promontories of the ridge is a ruined watch-tower from which the ruins of Tyre are first seen. The noonday light beats full upon its rocks, its peninsula of sand, its ruined palaces, and its modern homes; but no cry of the mariner, no voices from the once crowded mart or from the chambers of departed luxury, come over the waters."

From the Ladder of Tyre to the city of Tyre the road lies along a narrow plain which bears the same name, and which is rarely more than two miles wide. The distance in a straight line is sixteen miles, but the winding of the shore makes the road something over twenty. About three miles south of Tyre is an ancient reservoir called *Ras el Ain*, or the Head of the Spring, where tradition has it that our Saviour was met by the Syro-Phœnician woman (Mark vii : 24–31) whose humility in asking only for crumbs from the Master's table brought her so rich a reward. Somewhere in that narrow plain they must have met on the only occasion certainly known to us when his feet trod on Gentile soil after the

return from Egypt. Mediæval tradition affirms that He rested on a great stone near Ras el Ain, and that after drinking of its water which Peter and John brought him He blessed the beautiful spot from whence it came.

Tyre is a difficult place to treat briefly; not that its present appearance might not be easily portrayed with pen or pencil, but that its long and eventful history is so full of historical romance that to condense it is almost impossible.

At present Tyre stands on a peninsula, but a more ancient town existed on the mainland while the future site of the great Queen City of Syria was yet two rocky and barren islands. The original name of that ancient town has perished. In history it is mentioned only as Palætyrus or Old Tyre, though it continued to be inhabited for many ages as a suburb of the younger commercial city. At an early time the two islands were united by filling up the space between them with stones, and the action of the waves, filling the crevices with sand, made the two islands nearly one. The name of Tyre in Hebrew, and probably also in the Phenician language, was *Tzor*, from which came on the one hand *Tyrus* or *Tyre*, and on the other *Sara* and the modern name of *Sur*. It is extremely likely that the whole province of Syria took its name from the same root. The island city measured only 1200 yards from north to south and 800 from east to west. Its entire circuit did not amount to three miles, and its area was not over two hundred acres. It was bordered with rugged rocks rising thirty or forty feet above the sea, which the inhabitants cut out into docks and convenient landing-places. On the northern side was a harbor of small extent, not having much over

twelve acres of surface, and on the south there appears to have been a mole which formed another and larger harbor. But the Tyrian works have never been accurately traced. Only the immense size of the blocks of granite and the grand columns—grand though fallen—which are still to be seen, many of them under the waves, show that in its days of prosperity the ships of Tyre lacked no means of safety that art or industry could furnish.

The narrow limits of Phenicia proper, extending only from Tyre to Sidon twenty miles north and thence to Berytus the modern Beyrout, were in ancient times inhabited by a people of one race who were called Sidonians. Virgil calls Tyre itself the Sidonian City, and a much earlier author calls the inhabitants of Tyre Sidonians (1 Kings v : 6). From these facts it may perhaps be inferred that Sidon was at first the chief city of Phenicia and was afterward outstripped by its more enterprising rival.

In the time of Joshua Tyre was a "strong city," that is, a fortified place (Josh. xix : 29); but although it was allotted to the tribe of Asher, it was never taken into possession. There as elsewhere the children of Israel "dwelt among the Canaanites, for they did not drive them out" (Judg. i : 31, 32); but they continued nevertheless to be reckoned as belonging to Israel, so that, when David made his census of all his subjects, the Israelitish inhabitants of Tyre were included in the enumeration (2 Sam. xxiv : 7). Between Solomon and Hiram, King of Tyre, a strong friendship existed. For the building of the temple Hiram sent cedar trees and fir trees in rafts from Tyre to Joppa, a distance of

seventy-four geographical miles, besides making other valuable contributions to the sacred work; and Solomon, in return, sent grain and oil to Hiram (1 Kings v: 9; 2 Chron. ii: 16). The consequence of these royal exchanges of courtesy was a league between the two monarchs, and although Hiram was not greatly pleased at the gift of the district or circle (*galil*) of Cabul which Solomon gave him (1 Kings ix: 10–15), he could hardly have been displeased with the trading privileges which were granted to him in certain parts of the Red Sea (1 Kings ix: 26–28). In the story of the intercourse of Hiram and Solomon we have some insight into the state of Tyre at that time. Its government was monarchical; it was engaged in an extensive commerce; it had a large trade in the timber with which the mountains of Lebanon were covered; but above all, it had attained to such skill in the working of metals that Hiram, a widow's son of the tribe of Naphtali, a workman of Tyre, was the artificer of all ornamental metal-work of the temple (1 Kings vii: 13–45).

After the division of Israel into two kingdoms the northern division continued the alliance with Phenicia, and King Ahab married the bloody Jezebel, who was a daughter of Ethbaal, King of the Sidonians (1 Kings xvi: 31); but when the ten tribes fell into misfortune their former friends were perfectly ready to purchase their effects from the conquerors, and even to make merchandise of the Israelitish captives whom they sold in Grecian ports (Joel iii: 4–8; Amos ix: 10). Tyre was then enjoying a period of marvellous prosperity. She had founded the city of Carthage which at one time had more than an even chance to become the mistress of the

world. She had gained possession of the island of Cyprus. She had engaged the services of an army of faithful mercenaries (Ezek. xxvii : 10, 11) who defended her against all comers. She traded with Arabia for gold from the further east; from Spain she brought silver, lead, tin and iron; from Cyprus, and perhaps also from the Caucasus, she received consignments of copper; Palestine sent her an abundant supply of wheat, oil, honey and balm; her wine came from Damascus; caravans from the Persian Gulf brought her the precious ivory of India; her famous purple dye-stuffs were found on her own coast and came also from Peloponnesus, and every known sea was whitened with Tyrian sails made of cloth woven in Egypt. The narrow boundaries of her city could not contain the population required for her trade and manufactures, and she built houses of many stories in height —a style of architecture which commanded the admiration and the envy of her neighbors. So self-confident was she that when Nebuchadnezzar advanced against Jerusalem she was not alarmed at the advance of that powerful monarch, but rather rejoiced in the approaching downfall of a city which under King Josiah had within a few years done despite to the gods which were adored in Tyre. When she was herself attacked and besieged by Nebuchadnezzar she held out stoutly for thirteen years, and it is doubtful whether she submitted at last or whether she entered into an alliance with him. But that long war weakened her and for a time she fell behind Sidon in commercial and political importance. She fell first under the yoke of Egypt and then of Persia; but she still maintained a certain independence, and when Cambyses would have had her attack Carthage she boldly refused

to make war on the city she herself had founded. Her dark day came when she was summoned to surrender by Alexander the Great. She clung to her Persian connection and the conqueror attacked her. Secure in her island defences she defied the Macedonian; but Alexander constructed a road between the city and the mainland which the sand has now made half a mile in width. Attacked from the land side Tyre fell, and the conqueror took bloody vengeance upon his gallant enemies, putting many thousands of them to the sword and selling 30,000 captives into slavery.

Gradually Tyre recovered from this fearful blow. First under the Syrians and then under the Romans, she was permitted to enjoy a reasonable measure of freedom. Under Augustus she again became wealthy; her trade revived, her people were prosperous. Her dye-works alone were so considerable an industry that Strabo says they made the city an unpleasant place of residence; he adds that the houses were loftier and had more stories than the houses at Rome. Pliny says that the whole city, including the peninsula and Palætyrus on the mainland, was nineteen Roman miles in circumference. There is little doubt that its resident population was greater than that of Jerusalem; and if it was so, it was undoubtedly the largest city our Saviour ever visited. That he did visit it is all but certain, since in passing to "the coasts" of Sidon he would almost certainly pass through Tyre. Besides, Nazareth was only thirty miles from Tyre, and we may easily conceive that he went there frequently during the nearly thirty years of his life of which the Gospels contain no record. It is very doubtful whether the Greek language was used in Nazareth, but it was

spoken at Tyre, and it was undoubtedly the language used in his conversation with the Greek woman whom he met within the Tyrian border (Mark vii : 24–31). Where our Saviour learned to speak Greek we do not know, but it is by no means impossible that he may have acquired it in the course of frequent visits to Tyre.

Christianity was early planted at Tyre. On his journey from Macedonia to Cæsarea the ship in which St. Paul sailed called there to change cargo, and the Apostle found brethren in the city with whom he spent seven days (Acts xxi : 3–7). The Christian community grew rapidly. A Bishop of Tyre is recorded to have been present at a Church Council as early as the close of the second century. For ages this fortunate city continued to flourish without a break in her prosperity while nearly every other city of the East was ravaged again and again ; but her course was checked when she was taken by the Moslems in the seventh century and was subjected to degrading regulations. She was again flourishing as the greatest commercial city of Syria when she was taken by the Crusaders on the 27th of June, 1124. In the following year the celebrated William of Tyre became Archbishop. Under the Crusaders Tyre became famous for its manufacture of glass. In 1190 the body of the German Emperor, Frederic Barbarossa, was buried there. Early in the fourteenth century the inhabitants, seeing that it was impossible longer to hold out against the Saracens, abandoned the city by night, making their escape on the sea side, so that when the enemy entered it was to find nothing but an empty town. Tyre soon fell into complete decay. In the seventeenth century it had become a mere heap of ruins oc-

cupied by a few wretched fishermen; in 1751 it had only ten inhabitants. During the present century it has somewhat revived, but Beyrout has secured the trade which might again have made it an important commercial city. It has now a population of about 6000, of whom one-half are Mohammedans and the rest are Christians and Jews. The streets are miserable; the houses are dilapidated; few antiquities are to be found; even the hewn stones of the former dwellings and harbors have been taken away, and are still in course of removal, to be used at Acre and Beyrout.

On the peninsular part of Tyre the most interesting object is the Crusader's Church of St. Mark, which was built by the Venetians. It is said to have been founded in 1125 and completed early in the thirteenth century; possibly it occupies the same site as an earlier basilica which was consecrated by Eusebius in 323. It was in the Church of St. Mark that the body of Barbarossa was deposited, but German explorers have failed to discover the exact spot of his sepulchre.

The central part of the ancient Palætyrus on the mainland is marked by a hill or mound called *Tell Ma' shuk*, where the Mohammedan sanctuary called *Wely Ma' shuk* is perhaps a survival of a Tyrian temple. *Ma' shuk* (Beloved) was perhaps Astarte, the Beloved of Hercules, who brought her the treasures of the ocean. The slopes of the hill are covered with ruins, and many sarcophagi have been found there. Behind the Tell on the east is a necropolis. Two or three miles to the eastward of Ras el Ain is one of the most ancient and striking monuments in all Syria. It is called *Kabr Hairan*, the Tomb of Hiram. It is undoubtedly a Phenician work of great

antiquity, and it may very possibly be the actual tomb of King Hiram. The pedestal consists of huge stones in two tiers, above which is a still thicker slab of rock overhanging the rest of the pedestal on all sides. On the slab rests a massive sarcophagus of irregular pyramidal form covered with a stone lid. Excavations made by Renan show that there is a rock chamber under the tomb with a stairway from the north end of the monument.

The road from Tyre to Sidon runs along the narrow plain by the sea through a country full of interest from the many antiquities which are everywhere to be found. To none of them, however, can we give attention here. We can pause only to notice the River Litany, which has its chief source near Baalbec, far to the north of Mount Hermon, and rushes between the mighty mountain ranges of Lebanon and Anti-Lebanon, through the wildest gorges in Palestine, to lose itself in the Mediterranean a few miles north of Tyre.

Midway between Tyre and Sidon is a town at which we must pause for a moment, since it was to that town and along this same road by the sea that the "Lord of Hair," the grim yet gentle Prophet Elijah, went when the sky was like brass and the whole earth was parched under a three years' drought. In this little town, upon a hillside by the sea, was she who was to minister to the prophet at that time. There were many widows in Israel, but to none of them was Elijah sent (Luke iv : 25). He was sent to the poor widow of *Zarephath*,—afterwards called *Sarepta*, and now *Sarfend*,—whom he found gathering two sticks to cook the only handful of meal that remained in the barrel and the little oil that remained in the cruse that she and her son might eat it before they

died. But after she had given that last morsel of food to the hungering prophet the barrel of meal did not waste, neither did the cruse of oil fail, until the day that the Lord sent rain upon the earth (1 Kings xvii : 8–24).

As we go northward toward Sidon we are reminded of the words with which the historian Gibbon closes his chapter on the Crusades, "A mournful and solitary silence now prevails along the shore which once resounded with the world's debate." From early times until the close of the Crusading adventures to win the Holy Land, Phenicia has indeed "resounded with the world's debate." Now all is still. Since Gibbon wrote, these shores have heard the roar of cannon ; but now again there is stillness—almost of death. But there will yet be a resurrection, and these solitary places may hereafter rejoice and blossom as the rose.

Sidon, now called *Saida*, shows decided signs of revival, but it is far indeed from the glory which it once had. In Bible history it does not possess the interest of Tyre, and its story may be more easily condensed. In Genesis x : 15 Sidon is called the first-born son of Canaan. His descendants had their original abode near the Persian Gulf. Their territories in Phenicia were not always confined to the narrow strip of sea-coast but extended far inland. Their history, as related by themselves, was a mere tissue of mythological conceits. Their settlements formed themselves into states under a kind of aristocracy, and were joined in a confederacy of which it is probable that Sidon was chief and therefore gave the general name of Sidonians to the people over whom it had some pre-eminence. Soon however Tyre outstripped the mother city and assumed a leading position which Sidon never regained. In

the book of Joshua, Sidon is dignified as "the Great" (xix: 28); and although the great city fell behind her sister, and seems to have acknowledged some sort of dependence upon her (1 Kings v: 6; Ezek. xxvii: 8), yet she retained her own autonomy under her own kings (1 Kings xvi: 31; Jer. xxv: 22). The Sidonians were eminent in the learning of that age, that is in astronomy and arithmetic, as Tyre was in manufactures. In commerce they both excelled. In general the course of the history of Sidon runs parallel with that of Tyre, except that under the Persian rule Sidon was almost utterly destroyed in consequence of a revolt, B. C. 351. Forty thousand persons are said to have been massacred at that time, and thereafter the city was comparatively insignificant. It was still however treated with a certain consideration, and in the Roman period it was governed by its own Senate and municipal officers. Its most famous manufacture was that of glass.

Christianity was introduced into Sidon at an early date. On his journey to Rome, Paul was permitted to visit his friends there (Acts xxvii: 3). At the Council of Nicæa, A. D. 325, a bishop of Sidon was present. On the invasion of Syria by the Mohammedans, Sidon submitted to the followers of the Prophet without a blow; but its submission did not save it from fearful vicissitudes during "the world's debate" which followed. After a siege of six weeks it was taken by Baldwin in 1111. In 1187, after the battle of Kurn Hattin, Saladin razed it to the ground. Ten years later it was re-occupied by the Crusaders, but they were driven out in the same year, and what remained of the town was again destroyed. In 1228 it was rebuilt by the Christians and strongly fortified, but

in the year 1249 it was once more razed. Refortified by Louis IX in 1253, it was purchased by the Templars; but again, within seven years, it was devastated by the Mongols. Passing finally under the Moslem power, it was cruelly devastated, and for centuries it seemed to have been extinguished. In the beginning of the seventeenth century, however, it was made the residence of the Druse Emir ed-Din, under whom it flourished and became noted for its silk trade; and after the fall of the Emir the prosperity of Sidon continued until its commerce was annihilated by Jezzar Pasha. Under the government of Ibrahim Pasha it once more revived and the town was fortified, but in 1840 the allied fleet dismantled the fortifications. In 1860 the Christian population was fearfully persecuted at the instigation of the Turkish governor, and nearly 2000 Christians are said to have been brutally massacred. Since then Saida has had rest.

Saida is beautifully situated on a promontory, in front of which is an island. Beyond the plain and the foothills on the east rise the snowy crests of Lebanon. In the environs are orchards full of bananas and palm trees. The anchorage is not good. All around the island are remains of quays built of large hewn stones; but since Fakhr ed-Din closed the mouth of the harbor to exclude the Turkish fleet, the hewn stones of the quays have been removed to be used elsewhere, and now in stormy weather the sea washes over the rocks into the harbor. The population is about 11,000 souls, of whom 8000 are Mohammedans; the rest are Jews, Christians and Maronites. In the necropolis are many curious tombs, some of which are of high antiquity. But of "Sidon the Great," of the Sidon which Assyrian, Macedonian, Egyptian,

Roman, Arabian, Frankish, Saracen and Turkish armies entered and plundered, each after the other, nothing remains. Sidon is a city of the past. Saida is a modern Syrian trading town.

CHAPTER XVI.

FROM DECAPOLIS TO CÆSAREA PHILIPPI.

When our Saviour departed from the coasts of Tyre and Sidon on his return to the Sea of Galilee his most direct route would be almost on a straight line to the southeast through Giscala and Safed to Capernaum. He did not tarry there, however, but went at once among the cities of Decapolis. Those ten famous cities were Gentile colonies enjoying under the Romans many special privileges and immunities which had made them wealthy and prosperous. Few of them had ever been cities of Israel, and the Israelites on their return from captivity had never been able to re-occupy even those which had been theirs. Their very names had been changed. Beth-shean, for example, had come to be called Scythopolis, or the Scythian City, from the colonists who had been settled there under the Græco-Syrian monarchy. It is remarkable that of all the great cities of Decapolis, not one, unless we except Damascus which was not certainly one of them, is now of any importance. Seven are entirely desolate and uninhabited; only three have a few wretched people,—living at Scythopolis and Canatha in huts and caves, and at Gadara in the ancient tombs. It was to these Gentile or semi-Gentile communities that Jesus paid a brief visit after leaving Tyre and Sidon (Mark vii: 31). He was not unknown in that region,

for the fame of his wonderful works had already gone abroad there (Mark v : 20), and He had hardly made his appearance in the district before a man was brought to him who was wholly deaf and had also an impediment in his speech. In connection with the healing of this man St. Mark has recorded one of the very words and one of the few significant gestures of our Saviour ; for it was then that He lifted his eyes to heaven and sighed as He spoke the commanding word, "*Ephphatha!*"—Be opened! —at which the sufferer's "ears were opened, and the string of his tongue was loosed, and he spake plain" (Mark vii : 32–35). It was in vain that Jesus charged the people not to publish what He had done ; "the more he charged them, so much the more a great deal they published it." Thousands pressed around him and followed his steps into the rural places which He preferred to crowded cities. Even into the wilderness four thousand of them followed him, and it was there that He fed them all, when they were faint and famishing, with seven loaves and a few small fishes (Matt. xv : 32–38 ; Mark viii : 1–8).

Again our Lord returned to the Sea of Galilee, but only to encounter the opposition of his enemies while He went about doing good (Mark viii : 10–26). "He came unto his own and his own received him not;" but He had "other sheep" which were not of that fold. In the days to come He was yet to bring those other sheep into the fold which his own refused to enter ; and at this time He seems to have looked with great longing to the multitude of those unfolded sheep. He had gone into the coasts of Tyre and Sidon ; He had visited the cities of Decapolis, and now He went once more beyond the boundaries of Israel to visit the towns of Cæsarea Philippi (Matt. xvi : 13).

In going from the Sea of Galilee our Lord and his disciples had a choice of routes. Leaving Bethsaida-Julias on the east side of the Jordan, they could travel nearly in a straight line northward to Cæsarea, passing through many towns, the sites of which are still marked by *tells* or ruins all along that road. If they started from Capernaum, they might go along the west side of the Jordan for nearly ten miles and then cross to the eastern side over a bridge or through a ford of the river a little to the south of Lake Huleh. At the present day the crossing is by a bridge called the *Jisr Benat Yakub*, or the Bridge of Jacob's Daughters. It is not an ancient structure, though it is strongly built of basaltic rock, and it was last repaired by Jezzar Pasha, the cruel ruler of Acre. It is quite certain that this has always been the caravan route from Damascus and the Hauran to Egypt and all parts of the Holy Land, and it was undoubtedly by this route that Saul of Tarsus went breathing threatenings and slaughter against the followers of Christ at Damascus.

The Jisr Benat Yakub is a point of military importance. During the Crusades it was occupied and lost by Baldwin III. Baldwin IV recovered and strengthened it by building a castle which he committed to the Templars in 1178, only to be destroyed by Saladin in the following year. Its ruins remain at some distance from the bridge. In 1799 this was the extreme point of the French invasion of Syria, and in turning their backs upon the Jisr Benat Yakub the French abandoned the dream of oriental conquest with which the ambition of Napoleon had inspired them. The Jordan here is eighty-seven feet above the level of the Mediterranean, and rushes

rapidly toward the Sea of Galilee in a channel which is eighty feet wide, full of fish, and fringed on both sides with oleanders, zakkum, papyrus and gigantic reeds.

The most probable, or certainly at least the most interesting, route from Capernaum to Cæsarea would be altogether on the west side of the Jordan to the northern boundary of the country and thence to the eastern side. All along that route our Saviour and his disciples would pass through or near towns and cities famous in the history of Israel. Back from the river and the western shore of Lake Huleh rises a chain of hills, most of which were once crowned with cities and populous villages. In front, toward the river and the lake, are rich plains of arable land, and where these are abruptly cut off by a steep descent there lies between the hills and the lake a swamp of rank and marshy vegetation. The whole of the southern end of Lake Huleh is bordered with impenetrable morass or cane-brake, in which is found the largest growth of papyrus in the world. At its base the triangular stalk of the paper plant, which the Arabs call *babeer*, is three inches thick, and on the top waves a tuft like broom-corn. The open water of the lake is merely a triangle, but north of it, where the water is not visible, is a mass of floating papyrus, through which and under which the stream of the Jordan makes its way. The plain around the lake-swamp is exceedingly productive. The thistles grow to an enormous height, out-topping a man on horseback, and their sharp thorns are a great annoyance to horses. The wild mustard grows so high and strong that finches often take refuge in its branches. This is the most magnificent hunting-ground in Palestine; panthers, leopards, bears, wild boars, wolves, jackals,

hyenas, foxes and gazelles abound. Of water fowl there is no end. The pelican is also found in the waters of Merom, and it is said that the number of crows and rooks is so enormous as to surpass anything known elsewhere. In the oozy swamp the "bulls of Bashan" still delight to wallow, and on the surrounding plain they find perennial pasturage. The herbage is so mingled with flowers as to make a paradise for bees, so that the land might literally flow with milk and honey, and the butter is the best in Palestine. A species of lily is found here which may have been in our Saviour's mind when he said, "Consider the lilies how they grow." "That lily," says Dr. Thomson, "is large, and the inner petals meet above, forming a gorgeous canopy such as art cannot approach and king never sat under, even in his utmost glory. When I found this glorious flower in all its loveliness I felt assured that it was to such as that He referred. We call it the Huleh lily because it was here that it was first discovered. It is a species of iris, but with its botanical name, if it have one, I am unacquainted, and I am not anxious to learn of any other than that which connects it with this neighborhood." The distance from the Sea of Galilee to Lake Huleh is ten miles, and north of the lake for eight miles more on either side of the Jordan lies a fertile plain five miles wide.

Opposite to Lake Huleh at its middle point is a conical hill called *Tell Khureibeh*, or the Hill of the Ruin, which some authorities believe to be the ancient *Edrei* (Josh. xix : 37), but which Dr. Robinson identifies with *Hazor*. A little to the northwest of it is *Tell Harah*, which Wilson believes to be the true Hazor, but which Tristram thinks is *Harosheth*. At Tell Harah are many cisterns which

escaped the ravages of the Crusades, and which show that the city which once stood there must have been large and populous.

Hazor was the capital of Jabin with whom Joshua fought the last decisive battle of the conquest (Josh. xi: 1–15). The victory was complete, but the conquest of Hazor was not permanent, since in the time of the Judges there was another "Jabin King of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles" (Judg. iv: 2). We have already sketched the great battle in which Barak and Deborah destroyed the army of Jabin under Sisera in the Plain of Esdraelon; we may now give Dean Stanley's account of the victory of Joshua over the earlier king of the same name. "After the capture of Ai and the battle of Beth-horon—which secured to him the whole of the south and centre of Palestine—a final gathering of the Canaanite races took place in the extreme north under the king who bore the hereditary title of Jabin (Josh. xi: 1), and the name of whose city, Hazor, still lingers in the slopes of Hermon, at the head of the plain. Round him were assembled the heads of all the tribes who had not yet fallen under Joshua's sword. As the British chiefs were driven to the Land's End before the advance of the Saxon, so at this Land's End of Palestine were gathered for this last struggle not only the kings of the north in the immediate neighborhood, but from the desert Valley of the Jordan south of the Sea of Galilee, from the maritime Plain of Philistia, from the heights above Sharon and from the still unconquered Jebus, to the Hivite who dwelt in the Valley of Baalbec. . . . 'under Hermon;' all these 'went out,

they and all their hosts with them, even as the sand is upon the seashore in multitude. . . . and when all these kings were met together, they came and pitched together at the waters of Merom to fight against Israel' (Josh. xi: 5). The new and striking feature of this battle, as distinct from those of Ai and Gibeon, consisted in the 'horses and chariots very many,' which now for the first time appear in the Canaanite warfare, and it was the use of these which probably fixed the scene of the encampment by the lake, along whose level shores they could have full play for their force. It was this new phase of war which called forth the special command of Joshua, nowhere else recorded: 'Thou shalt hough their horses, and burn their chariots with fire.' Nothing is told us of his previous movements. All that we know is that on the eve of the battle he was within a day's march of the lake. On the morrow, by a sudden descent like that which had raised the siege of Gibeon, he and all the people of war 'fell' (Josh. xi: 7) like a thunderbolt upon them 'in the mountain' (Josh. xi: 7) slopes of the plain, before they had time to rally on the level ground. In the sudden panic 'the Lord delivered them into the hand of Israel, who smote them, and chased them' westward over the mountains above the gorge of the Leontes 'to Sidon,' and eastward to the 'Plain' of 'Massoch' or 'Mizpeh.' This route was complete, and the cavalry and chariots which had seemed so formidable were visited with special destruction. The horses were hamstrung and the chariots burned with fire. And it is not till the revival of the city of Hazor under the second Jabin, long afterward (Judg. iv: 2), that they once more appear in force against Israel, descending, as now, from

this very plain. Far over the western hills Joshua pursued the flying host, before 'he turneth back,' and 'took Hazor,' and 'burned it' to the ground (Josh. xi : 10, 11). The battle of the Lake of Merom was to the north what the battle of Beth-horon had been to the south; more briefly told, less complete in its consequences, but still the decisive conflict by which the four northern tribes were established in the south of Lebanon, by which Galilee, with its sacred sea and the manifold consequences therein involved, was included within the limits of the Holy Land."

A little to the northwest of Tell Harah is *Kades*, the ancient *Kedesh-Naphtali*, the name of which, the Holy, shows that it must have been a sanctuary long before the conquest. After it was taken and its king slain by Joshua (Josh. xii : 22) it was included in the tribe of Naphtali, and was made a Levitical city and a city of refuge (Josh. xx : 7; xxi : 32). We know nothing of its after history except that it was the home of Barak, the conqueror of Sisera (Judg. iv : 6–10) and that its people were carried captives to Assyria by Tiglath-pileser (2 Kings xv : 29). In the time of the Crusades the tomb of Barak was still shown. There are now remains of a very ancient character, most of them however of the later Jewish period, and among them the ruins of a large and beautiful synagogue. The eastern front and part of the walls are perfect, and the central door is sculptured with wreaths. The horses of the present village are watered from an ancient sarcophagus. Nothing could exceed the beauty of the situation of Kedesh, standing securely on a knoll of the eastern slope of the hill, with rich pastures behind and a bountiful spring bubbling below.

At *Hunin*, seven miles north of Kades, is a great castle of the Crusaders which they called *Chateau Neuf*, or Newcastle, standing on the eastward edge of the heights and towering two thousand feet above the plain of the Hasbani, the most northerly of the streams which unite to form the Jordan. This great castle measures 740 by 340 feet, and the citadel on the west is surrounded by a fosse or ditch 20 feet deep by 40 wide, cut out of the solid rock. The original wall of the fortress was built of large bevelled stones bound together with iron clamps. The whole interior is a mass of shapeless ruins in which Jewish bevels, Roman arches, Crusading masonry and Saracenic remains are mournfully mingled together, and among which are scattered the wretched hovels of the present occupants. Hunin, according to Dr. Robinson, is the ancient *Beth-rehob*, the most northern point in the Holy Land which was reached by the spies of Moses (Num. xiii : 21). In the time of David this place, like others in its neighborhood, had become a Syrian dependency, and although the Syrians were defeated by Joab and compelled to make peace with Israel, it appears that they were not entirely subdued (2 Sam. x : 6, 8, 19).

Three miles north of Hunin is *Abil*, once called *Abel-Beth-Maachah*, the Field of the House of Oppression, also (2 Chron. xvi : 4) called *Abel-Maim*, where the rebellion of Sheba against David was suppressed (2 Sam. xx : 14–22). As a border town it was exposed to attacks from foreign enemies, and was captured by Benhadad, King of Syria (1 Kings xv : 20). Its inhabitants were carried into captivity by Tiglath-pileser (2 Kings xv : 29). Beyond Abil a beautiful plain called *Merj Ayun* preserves the name of the city of *Ijon*, which shared the

fate of Abel-Maim (2 Kings xv : 29). On a round hill at the upper end of the plain are the remains of a strong city.

Crossing the Hasbani we come to *Tell el-Kady*, the Hill of the Judge, that is to say, *Dan*, since Dan signified a *judge*. Not Dan, however, but Laish was the original name of the place, though it is called Dan even in the Book of Genesis (Gen. xiv : 14). It is an extensive round-top mound, half a mile in diameter, rising eighty feet above the plain. The surrounding country is exceedingly fertile, yielding the finest wheat in Syria. It is literally "a place where there is no lack of anything that is in the earth" (Judg. xviii : 10). On the west side of the *tell* can be heard the murmuring of water, to which the explorer must force his way through a thicket of oleanders. Beyond, at the bottom of a rocky slope, is a wonderful basin or pool fifty paces in width and surrounded by heaps of blocks of basalt. It is the largest spring in Syria and is said to be the largest in the world, and from it emerges one of the streams which unite to form the Jordan. From the southwest corner of the *tell* issues another stream, and the two soon join together in one channel, which contains twice as much water as the stream from Banias and thrice as much as the river Hasbani, and might therefore be regarded as the true Jordan. By Josephus it was called the *Little Jordan;* it is now called *El-Leddan*. The full-grown Jordan is formed by the union of these streams four and a half miles below Tell el-Kady, where it flows in a bed nearly a hundred feet wide, though the river itself is hardly fifty feet wide.

The city of Laish was inhabited by a peaceable com-

munity of Phenicians, belonging to the confederacy of which Sidon was the head. Though they were far removed from their compatriots, they lived in quiet and security, expecting no hostile assault, minding their own affairs and not meddling with their neighbors. For some reason the tribe of Dan had received only a small inheritance in Israel, and sent spies to look for some part of the land which they might conquer and colonize. At Laish, on the extreme northern border, they found a place which they might well covet, and a people whom they might easily subdue. To Laish therefore a party of Danites went. It was in that period of the history of Israel when there was no king, and every man did that which was right in his own eyes. As the Danites passed through the mountains of Ephraim they assured themselves of victory by stealing from Micah the graven image of silver with which he had thought to conciliate the favor of God, and they also carried off the Levite whom he had hired to act as a priest in his household. So they "came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Beth-rehob. And they built a city, and dwelt therein; and they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first" (Judg. xviii: 27–29). Even the Hebrew historian seems to have pitied the peaceable and helpless Sidonians who became the victims of these Danite ruffians; and there was little reason for Israel to rejoice in the conquest of Laish,

for the Danites immediately set up the graven image they had stolen from Micah, and the new city of Dan was ever afterward a sanctuary of idolatry. It was the northernmost city of Israel, and the phrase "from Dan even unto Beersheba" soon became proverbial. But that phrase indicated only extent, not unity, since the idolatry maintained at Dan was a symbol of present discord and a prophecy of future retribution (Judg. xviii). All the time that the tabernacle of Jehovah was kept at Shiloh the idolatry of Dan was continued. Under King Jeroboam it was established in yet greater splendor, so that Dan and Bethel were the two chief sanctuaries of the northern kingdom (1 Kings xii : 25–31). Bethel was cleansed of its pollutions by King Josiah (2 Kings xxiii : 15), but a hundred years before that pious reformation the children of Dan had been removed from their delightful home and transported to Assyria and Media (2 Kings xvii : 6).

From Dan to Cæsarea the distance is only five miles, and the road rises upward on the lower slopes of the most majestic mountain of Syria, Mount Hermon. Though that famous mountain was not strictly speaking within the borders of the Promised Land, it would be difficult not to consider it as belonging to Palestine. From nearly every part of Palestine its snow-capped crest is to be seen. When Moses took his long look at the land he was not suffered to enter, he saw Hermon grandly marking its northern border. From the mountains of Gilead, and Bashan, and Hebron, and Ephraim, and Nazareth, and from many a plain between,—from Sharon and Philistia, nay, even from the shores of the Dead Sea, the crest of Hermon bounds the view. Its name of Hermon signi-

fies *The Lofty*, and its other Hebrew name of *Sion* has the same signification. By the modern Arabs it is known as *Jebel esh-Sheikh* and *Jebel eth-Thelj*, the Chief Mountain and the Snowy Mountain. The height of Hermon has not been accurately measured, but it is not more than 10,000 feet above sea-level, and is therefore out-topped by some of the peaks of Lebanon. Yet so isolated is it and so grand in its majestic solitude that it surpasses every other mountain of Syria.

In ages of remote antiquity Hermon was undoubtedly a sanctuary as famous and revered as Jerusalem and Mecca now are by men of later faiths. In the name Baal-Hermon (1 Chron. v : 23) we have a remnant of the former religion of that sanctuary, and every one of the known temples of Baal which still exist is built to face toward Hermon. Long ages later Hermon became the sanctuary of a more graceful cult; for in one of its grottoes was established that worship of Pan from which the city near by took its name of Paneas. Some recollection of its ancient sanctity may have strengthened the better reason which led St. Peter to call Hermon "The Holy Mountain" (2 Pet. i : 18).

Standing at the very head of the deep-sunk Jordan Ghor, Hermon draws to itself and quickly condenses in its cold clear atmosphere the vapors rising from the tropic depth of the low-lying river; and "the dews of Hermon" (Psalms cxxxiii : 3), which to the Israelites were a proverbial symbol of gracious influences, clothe the lower slopes of the mountain with rich and almost perennial pastures. The vine thrives; above the region of the cultivated grounds the almond flourishes abundantly; and higher still there is a belt of fruit trees grow-

ing absolutely wild. Still higher are conifers and prickly shrubs belonging to the flora of the oriental steppes, and above all lies the belt of snow which even in summer does not wholly disappear. In the wilder parts of Hermon foxes, wolves, and many sorts of game are to be found, and among them the peculiar species of brown bear which is known to naturalists as *Ursus Syriacus*.

The form of Hermon is that of a truncated cone, but it has really three summits, situated like the angles of a triangle, about a quarter of a mile from each other. This may be the reason why the Hebrew Psalmist speaks of the *Hermons*, or Hermonites, as the word is improperly rendered in the Authorized Version (Psalms xlii : 6). Except when covered with snow, the cone is entirely naked, and a coat of decomposed limestone makes the surface smooth and bleak. "As summer advances the snow gradually melts from the tops of the ridges, but remains in long glittering streaks in the ravines that radiate from the centre, looking in the distance like the white locks that scantily cover the head of old age." Canon Tristram gives the following sketch of the view from the summit of Hermon. "We were at last on Hermon, whose snowy head had been a sort of pole-star for the last six months. We had looked at him from Sidon, from Tyre, from Carmel, from Gerizim, from the hills about Jerusalem, from the Dead Sea, from Gilead and from Nebo; and now we were looking down on them all as they stood out from the embossed map that lay spread at our feet. The only drawback was a light fleecy cloud which stretched from Carmel's top all along the Lebanon till it rested upon *Jebel Sunnin*, close to Baal-bec. But it lifted sufficiently to give us a peep of the Mediterra-

nean in three places, and amongst them of Tyre. There was a haze too over the Gohr, so that we could only see as far as *Jebel Ajlun* and Gilead; but Lakes Huleh and Gennesaret, sunk in the depths beneath us and reflecting the sunlight, were magnificent. We could scarcely realize that at one glance we were taking in the whole of the land through which for more than six months we had been incessantly wandering. Not less striking were the views to the north and east, with the head-waters of the *Awaj* (Pharpar) rising beneath us and the *Barada* (Abana) in the far distance, both rivers marking the courses of their fertilizing streams by the deep green lines of verdure, till the eye rested on the brightness of Damascus, and then turned up the wide opening of Coele-Syria until shut in by Lebanon.

"A ruined temple of Baal, constructed of squared stones arranged nearly in a circle, crowns the highest of the three peaks of Hermon, all very close together. We spent a great part of the day on the summit, but were before long painfully affected by the rarity of the atmosphere. The sun had sunk behind Lebanon before we descended to our tents, but long after we had lost him he continued to paint and gild Hermon with a beautiful mingling of Alpine and desert hues."

The situation of *Banias*, the ancient *Cæsarea Philippi*, is superb beyond description. The approach to it from Tell el-Kady is through park like scenery diversified with wooded hills and fertile valleys through which countless streamlets wind along or dash down natural cascades in the midst of thickets and overhanging vines, while ever before towers the gigantic form of Mount Hermon. The situation of the Grecian city of Herod Philip to

which our Lord went, but which had never been a city of Israel, is very admirably described by Dr. Geikie, who says, "A town, Baal-Gad—named from the Canaanite god of fortune—had occupied the site from immemorial antiquity; but Philip had rebuilt it splendidly three years before Christ's birth, and in accordance with the prevailing flattery of the emperor had called it Cæsarea in honor of Augustus. It had been the pleasure of his peaceful reign to adorn it with altars, votive images and statues, and his own name had been added by the people to distinguish it from the Cæsarea on the sea-coast. It was one of the loveliest spots in the Holy Land, built on a terrace of rock, part of the range of Hermon which rose behind it seven or eight thousand feet. Countless streams murmured down the slopes amidst a unique richness and variety of flower and shrub and tree. The chief source of the Jordan still bursts in a full silver-clear stream from a bottomless depth of water in the old cave of Pan at the foot of the mountain, from beneath a high perpendicular wall of rock adorned with niches once filled with marble Naiads of the stream and Satyrs of the woods and with countless votive tablets, but now strewn round with the ruins of the shepherd god's ancient temple. Thick woods still shade the channel of the young river. Oaks and olive groves alternate with pastures and fields of grain, and high over all rises the old castle of Banias, perhaps the 'Tower of Lebanon that looked toward Damascus' of the Song of Solomon" (vii : 4).

"But the centre of attraction," says Dean Stanley, "is the higher source of the Jordan. Underneath the high red limestone cliff which overhangs the town it bursts

Source of the River Jordan.

out, not as in the lower or westernmost source in a full spring but in many rivulets, which issuing from the foot of the rock first form a large basin and then collect into a rushing stream. It penetrates through the thickets on the hill side, and in the vale below at some point which has never been exactly verified joins the stream from Dan. In the face of the rock immediately above the spring is the large grotto which furnished a natural sanctuary, not indeed to the Israelites, who perhaps never penetrated so far, but to the Greeks of the Macedonian kingdom of Antioch. The cavern-sanctuary of Cæsarea was at once adopted by the Grecian settlers, both in itself and for its romantic situation, the nearest likeness that Syria affords of the beautiful limestone grottoes which in their own country were inseparably associated with the worship of the sylvan Pan. This was the one Paneum or 'sanctuary of Pan' within the limits of Palestine which before the building of Philip's city gave to the town the name of *Paneas*, a name which has outlived the Roman substitute and still appears in the modern appellation of *Banias*."

Eleven hundred feet above sea-level and still nine thousand feet below the summit of Mount Hermon lay the ancient Cæsarea, naturally protected on three sides by the river and a deep valley. The remaining side was strongly fortified with three round towers which still remain, and an immense fosse which could be flooded when necessary. The bridge was defended by a large square tower, through the town ran an ample aqueduct, and magnificent granite columns which are still found lying on the ground show what manner of buildings adorned the streets of Cæsarea. In the centre of the south side

of the castle is an ancient portal on which an Arabic inscription has been carved and from which a stone bridge crosses the wady.

Something over two miles from Banias is the vast fortress of *Subeibeh*, 2000 feet long by 300 wide, the huge walls of which are still in some places 100 feet high. From the north, the south and the west this fortification is almost inaccessible, and on the remaining side it is so defended as to have been called the Gibraltar of Palestine. Situated at the base of Mount Hermon, it commands the passage to and from the countries lying east of Syria which was used by Chedorlaomer 2000 years before the birth of Christ. On the road leading to Tyre Assyrian sculptures have been found which prove that this was the route taken by the great armies of Assyria in invading Palestine and Tyre, and the Phenicians would be almost under the necessity of fortifying this pass for their own defence. At the eastern end of the castle and one hundred and fifty feet above it stands the citadel with a wall and a moat of its own; so that, as Josephus says, the garrison could retire into the citadel and make a protracted defence even after the main castle had been taken by an enemy. In the time of the Crusades the castle of Subeibeh naturally played an important part, but its history is too long to be told here.

It was somewhere in the course of this interesting journey, and probably in the vicinity of Cæsarea Philippi, that our Lord asked his disciples to tell him how He was regarded by the common people. The ideas of the people concerning him were all abroad. Some of them supposed him to be John the Baptist; some thought He was Elijah; some imagined He must be the sad Prophet

Jeremiah; the general opinion of those who believed in him at all was that He was one of the old prophets who had risen from the dead. Then Jesus asked the disciples whom they supposed him to be, and in the name of all of them Peter answered, "Thou art the Christ, the Son of the living God!" If this sublime confession, the corner-stone of the Christian faith, was pronounced in the vicinity of Cæsarea Philippi, then the rocky slopes of Hermon would afford a thousand ready illustrations of its mighty significance. "Thou art Peter," said the Master, that is, a living *stone* (*Petros*) "of the living Temple I am rearing; but on this *rock* (*petra*), this immovable truth which flesh and blood hath not revealed unto thee, I will build My Church; and the gates of hell shall not prevail against it." In the lofty glades of the majestic Hermon were a thousand places where eternal rocks and snow-strewn stones would fitly symbolize the firm foundation of the faith and the "lively stones" of which the Church of Christ is builded (Matt. xvi: 13–18: Mark viii: 27–29; Luke ix: 18–20).

It was six days later that Jesus took with him Peter and James and John, and ascended "an high mountain," which must surely have been Hermon, and was transfigured before them (Matt. xvii: 1–9; Mark ix: 2–8; Luke ix: 28–36). It was a fit spot for our Saviour to take a long look over the many scenes of his earthly pilgrimage. Before him lay the Holy Land spread out like a map. Not far off were the hills of Nazareth where his infant years were spent. Stretching from north to south was the deep Ghor of the Jordan, on whose banks He had so often journeyed on his frequent expeditions to the Holy City. Near the Dead Sea,

which was clearly visible, was the place where John had baptized him, and a little east of it the gloomy Mountain of Temptation. Wherever He gazed some natural object would remind him of the countless works and words He had done and spoken in proclaiming and exhibiting his gospel. Beyond the mountains of Gilead on the east and the Midland Sea on the west, beyond the hills of Hebron on the south and the mighty ranges of Lebanon on the north, the good news of that gospel and its healing influences were yet to be borne to far-off lands by the poor fishermen whom He had taught and trained for that tremendous work of winning a world to God. Before they could set out on that marvellous work, He was to be taken from them; and the time was now, it was nigh at hand. When He descended from that mountain it would be to set his face toward Jerusalem, there to be offered up. Two mountains must have been conspicuously present to his thoughts—as they were conspicuous to his vision—Pisgah, the silent and mysterious resting-place of Moses, the Prophet of Law; and Carmel, the triumphant scene of the victory of Elijah, the Prophet of Vengeance. God's law is love unrecognized; the vengeance of God is only love disguised; but the character of both must be revealed by the Prophet of Reconciliation. On "a green hill far away," a mere knoll of the mountains of Jerusalem, He was to read the riddle making all things plain, and then from the summit of the Mount of Olives He was to ascend to other scenes of which the poet can but dream, and even the prophet can but babble. As he gazed and meditated on the past, the present and the wondrous future, "the Life" that is "the Light of Men" illuminated his whole being. The inner nature of

the Christ sent an ethereal radiance gleaming through his mortal frame and glistening through the very garments which He wore. While He had been gazing and praying night had fallen, and the drowsy followers He had brought with him were fast asleep. It was ever so in the great crises of his life. His most solemn hours were spent "apart, by himself, alone." On Hermon, as a few days later in the Garden of Gethsemane, the same three slept and left him utterly alone. Yet He was not alone; the Father was with him; and two grand figures came and stood beside him to partake in these his last meditations. Well does John Ruskin speak of those three who were there together. "When, in the desert, He was girding himself for the work of life, angels of life came and ministered unto him; now, in the fair world, when He is girding himself for the work of death, the ministrants come to him from the grave—but from the grave conquered—one from that tomb under Abarim, which his own hand had sealed long ago; the other from the rest into which He had entered without seeing corruption." It was of his death that Moses and Elias spake at that time to Jesus, for his death was imminent. It behooved him first to suffer, and afterward to enter into glory; and perhaps to strengthen him for his "unknown sufferings," as the Greeks beautifully say, a foretaste of the coming glory was vouchsafed him in his transfiguration on Mount Hermon.

For the weak disciples too whose faith was soon to be so sorely tried, some token of his glory was perhaps required to make their restoration to entire faith possible when they should have seen the tragedy of Golgotha. They started out of sleep, and for a moment saw the

glory of their Master. Somehow they knew the mighty men of old who stood with him and talked with him, and then the splendid vision faded from their sight. No man was with them save Jesus only; Jesus, no more gleaming with the light of heaven; only the Man of Sorrows, who was soon to bear his Cross along the Via Dolorosa. Poor blundering Peter wist not what to say, and yet he spoke. He would fain tarry where he was, high on the slopes of Hermon. He would fain build tabernacles for his Master and the Prophets. But it was not to be so. For the Son of Man the time of tabernacles was nearly gone. It was but a step now to the place of many mansions which abide forever. Therefore from the steeps of Hermon and the momentary joy of his transfiguration Jesus turned himself and set his face steadfastly to go unto Jerusalem, there to do and suffer all that the prophets had told aforetime concerning him. From Hermon to Golgotha! From Golgotha to Olivet! From Olivet to the New Jerusalem, the One Eternal City of the Great King!

CHAPTER XVII.

THE ENVIRONS OF JERUSALEM.

In taking the most rapid possible survey of modern Jerusalem we shall find things new and old strangely mingled together. Side by side or in immediate contact are monuments of the time of Solomon, remains of Roman architecture, ruins of the Crusading period, and buildings erected within the present generation. Near the wall of the ancient Temple area Jewish lamentations are still heard bewailing the desolation of Zion. On Mount Moriah, perhaps on the very site of Herod's Temple, stands the Mosque of Omar, with its glorious dome surmounted by the crescent symbol of Islam. In various parts are churches, convents, schools and hospitals of Christian sects—Greek, Roman, Coptic, Anglican, Armenian and Abyssinian, which have no dealings with each other, notwithstanding the six times repeated prayer of their One Master that they might "all be one!" In all directions may be seen the flags of distant nations, pilgrims from many lands throng to the sacred places, and the tongues of many peoples may be heard in every street, for now more than in any former age Jerusalem is *El Khuds*, the Holy City.

The student will find it useful and interesting to acquaint himself with the surroundings of Jerusalem before entering within the walls, and for that purpose we shall offer our guidance in four short excursions, as follows:

I. From the Upper Pool of Gihon, through the Valley of Gihon and the Valley of Hinnom, to Job's Well.

II. From the Jaffa Gate to the Tombs of the Judges, the Tombs of the Kings, and the Grotto of Jeremiah.

III. Down the Kedron Valley to Job's Well.

IV. Around the Walls.

I. From the Upper Pool of Gihon to Job's Well.

The traveller who approaches Jerusalem by the road from Jaffa passes through a cluster of watch-towers about a mile from the northwestern angle of the city, and then on his left is the English Mission House. A little further on, still on his left, is the Austrian Consulate, and on his right is *Talitha Kumi*, an orphanage where a hundred Arab girls are educated by seven Westphalian Deaconesses under the direction of their Superior. Skirting the road on its left or northern side, and beautifully situated on a rising ground, he will next pass the extensive buildings belonging to the Russian Government, and consisting of two immense hospices for male pilgrims, a third hospice for women, a noble church, a well-appointed hospital and the consulate. On the other side of the road, at a distance of three or four hundred yards, is the Upper Pool of Gihon, which has already been described (p. 253). Two hundred yards south of the pool is a leper hospital, but not far from the Jaffa Gate another hospital for lepers exists within the walls, and will be mentioned hereafter.

Two hundred yards east of the pool we enter the Valley of Gihon, or more properly the northwestern part of the Valley of Hinnom. Turning south we pass the Jaffa

Gate and the citadel on the left, and go straight on to the southwestern angle of the city wall, within which is the spacious garden of the Armenian monastery. In the valley directly opposite to that angle is the upper end of the Lower Pool of Gihon (p. 255), and on the other side of the valley, southwest of the pool, is Sir Moses Montefiore's Jewish Hospice, or Poor-House for indigent Jews.

Here the valley makes a sweeping circuit to the east, round the foot of Mount Zion, and we are now in the *Ge Bene Hinnom*, the Valley of the Children of Groaning, also called Tophet, where young children were once sacrificed to Moloch (2 Kings xxiii : 10), and Jewish kings surrendered their own offspring to be offered as victims to that bloody god. So utterly detestable did that place become in the estimation of the Jews that *Gehenna*, which is a contraction of its Hebrew name, came in New Testament times to signify a place of torment.

North of this valley of infamy is a large part of Mount Zion which is not now enclosed within the city wall, and on its summit, surrounded by the burying-places of Latins, Greeks, Armenians, Jews, English and Americans, is *Neby Daud*, the Tomb of the Prophet David, which is also called *Coenaculum*, or the Chamber of the Last Supper. It is a collection of buildings, almost a village, in which many traditions are singularly mingled. That the Tomb of David may have been here is entirely possible ; that the Last Supper may have been celebrated near the same spot is not unlikely ; that the gift of the Holy Ghost on the Day of Pentecost may have been received in the same chamber in which the Eucharist was

instituted may be regarded as probable; whether the Blessed Virgin died there or not nobody can possibly know; but that the precise spot of each and all of these different facts or events should now be ascertainable is simply absurd. Yet the Chamber of the Last Supper is exhibited, and in a lower room the place where the Lord's Table stood is shown to the visitor. In a side room adjacent to the latter is a modern coffin which represents the sarcophagus of David, and is said to be a copy of the genuine coffin which is alleged still to exist in a subterranean vault, and in honor of which the Moslem mosque was erected. In the time of the Crusaders a two-storied church stood here, with three apses in the lower story. In one of them was an altar commemorative of the washing of the Apostles' feet by our Saviour, which was alleged to have occurred on that very spot; the second had an altar on the spot where He appeared to them on the evening of the first Easter day; the altar of the third marked the spot where the Blessed Virgin died; and in the upper story was the scene of the Last Supper and of the giving of the Holy Ghost! Not even stupid superstition avails utterly to destroy the spirit of Christianity, for beside the Church of the Coenaculum was a monastery with a vast hospital for the solace and entertainment of pilgrims. To this day the Superior of the Franciscans is called the "Guardian of Mount Zion;" but the Moslems long ago took possession of Neby Daud, and the Christian visitor must now pay a few piastres to the Moslem guard for the privilege of seeing the supposed Coenaculum and the Tomb of David.

North of Neby Daud and near the Gate of David in the southern wall of the city is the traditional *House of*

Caiaphas. Within the same gate, and about a hundred yards north of it, is the traditional *House of Annas* (John xviii : 13, 24).

On the south of the Valley of Hinnom rises the Hill of Evil Counsel, so called because of a tradition that it was in a villa belonging to Caiaphas on that hill that the chief priests and elders of Israel took counsel together against Jesus to put him to death (John xi : 53). In its steep sides many tombs have been excavated, some of which seem originally to have been closed by gates hung on sockets of stone; and toward the eastern end of the Valley is Aceldama, the Field of Blood, the potter's field for the burial of strangers, bought with the price paid for the betrayal of Jesus. "An old ruin thirty feet long and twenty wide, with one side of naked rock and the other of drafted stone, forms a flat-roofed cover to a dismal house of the dead. Two caverns beneath the floor, having their rocky sides pierced with loculi for corpses, are connected with galleries of tombs which extend from the bottom of the hill. There are holes in the roof of the ruin through which the bodies were let down by ropes, and there are marks of steps by which the tombs were entered." Clay from the potter's field is still used by the potters of Jerusalem.

As the valley goes eastward it becomes very narrow, steep rocks forming its wall on the southern side, while on the upper side Mount Zion descends in steps like terraces, but very abruptly. Olive and almond trees cast their soft shadows over the rising green of the little stony fields in the hollow and on the rocky sides of the ravine. The whole scene is beautiful in its quiet repose; yet it was in this narrow valley, now filled with budding

fruit-trees and springing grain and sweet flowers, that the Israelites once offered their children to Moloch, and these very rocks have echoed the screams of innocent victims and reverberated with the chants and drums of the priests, raised to drown the cries of agony. About a hundred yards below Aceldama the Hinnom Valley is joined by the Tyropœon, and a little to the southeast they unite with the Kedron Valley above Job's Well (p. 261).

II. From the Jaffa Gate to the Tombs of the Judges, the Tombs of the Kings, and the Grotto of Jeremiah.

After leaving the Jaffa Gate, we take the road to Neby Samwil, pass the Russian buildings on the left, and proceed through olive groves, ash-heaps, cisterns and ruins, until we come to the Tombs of the Judges, a little more than two miles north of our starting-point. These remarkable tombs are well worthy of a careful examination.

On the west side of the rock is a small fore-court seven and one-half feet deep, leading to a vestibule twelve feet wide, open in front and provided with a gable. Another gable rises over the portal which leads into the tomb-chamber. The southeast and northwest corners of the first tomb-chamber are imbedded in rubbish. On the north side of it are seven shaft-tombs, above which are three vaulted niche-tombs, and at the back of these again are several shaft-tombs. Adjoining this first chamber on the east and on the south are two others nearly on the same level and two on a lower level. The myth that the Judges of Israel are buried here is modern. There are many other rock-tombs in the vicinity, but none of such extent as these.

A mile and a half southeast of the so-called Tombs of

the Judges are the Tombs of the Kings. Of these tombs, which he rightly describes as "bewildering catacombs," Dr. Thomson gives the following description:

"Those who made these tombs selected a platform, nearly level, of hard limestone rock, and in this they excavated an open court almost ninety feet square and twenty deep. This court was no doubt perfectly protected all around, though the rock on the eastern side is now broken away. To obtain access to the court a trench was cut on the side of it, having a gradual slope eastward. Near the eastern end of this trench was an arched doorway, cut through the solid rock, opening into the court, which I suppose was originally the only entrance. On the west side of it is a portico thirty-nine feet long, seventeen feet wide and fifteen high, measuring from the rock floor. The front of this portico was originally ornamented with grapes, garlands and festoons, beautifully wrought on the cornice; and the two columns in the centre and the pilasters at the corners appear to have resembled the Corinthian order. A very low door in the south end of the portico opens into the antechamber, nineteen feet square and seven or eight high. From this, three passages conduct into other rooms, two of them to the south, which are about twelve feet square and have each five or six crypts. On the west side is a room thirteen feet square, and a passage leads from it down several steps into a large vault running north where are crypts parallel to the sides. These rooms are all cut in intensely hard rock, and the entrances were originally closed with stone doors, wrought with panels and hung on stone hinges, which are now all broken. The whole series of tombs indicate the hand of royalty and the leisure of

years, but by whom and for whom they were made is a mere matter of conjecture."

Their careful construction proves them to have been the burial-place of persons of high rank, and they are greatly revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of Kalba Sabua*, a rich Jewish noble who lived at the time of the great siege. A common opinion is that this catacomb is the Tomb of Queen Helena of Adiabene, which according to Josephus was situated here. With her son Izates she was converted to Judaism in her own country, and after the death of her husband Mambaz in A. D. 48 resided at Jerusalem. She afterward returned home, but when she died her body was brought to Jerusalem and buried in a pyramidal tomb three stadia from the city. Izates had twenty-four sons, and hence possibly the extent of the tomb. These vaults were understood to be tombs as early as the fourteenth century, and they were sometimes referred by tradition to the early kings of Judah, whence they are still called "Tombs of the Kings."

In the shallow wady of the Kedron, a little north of the Tombs of the Kings, are the Tombs of Simon the Just and of the Sanhedrin. "These curious sepulchres," says Dr. Robinson, "are rarely visited. They are in the Valley of the Kedron, a short distance northeast of the Tombs of the Kings, and under the cliffs on the north side of the wady. They are frequented exclusively by the Jews, and mostly on their festival days. I once entered them on the thirty-third day after the Passover —a day consecrated to the honor of Simon. The tombs seemed to me to have been excavated in natural caves.

The entrance to all of them was very low and without ornament. The interior was spacious and gloomy in the extreme, especially that which was said to have contained the remains of the Sanhedrin. There were between sixty and seventy niches where bodies may have been placed; and from that number perhaps the idea originated that they were the crypts of the seventy men of the great synagogue. Dr. Wilson seems to have heard of these tombs, but he confounds them with those of the Judges, which are a mile or more to the northwest."

Nearly southeast from the Tombs of the Kings, not far from the northern wall of the city, and nearly equally distant from the Damascus Gate and the Gate of Herod, is the Grotto of Jeremiah, a spot of peculiar interest because an ingeniously supported theory has been put forward that the high *Tell ez Zahara*, under which the grotto or cave is situated, is the true Mount Calvary. "The yawning cave of Jeremiah," says Dr. Thomson, "extends under the cliff about one hundred and fifty feet; and there are buildings, graves and sacred spots arranged irregularly about it, walled off, whitewashed and plastered. Under the floor of the cavern are vast cisterns. Lighting our tapers we descend into the lowest one. The roof is supported by heavy square columns, and the whole, neatly plastered, is now used as a cistern. The water is pure, cold and sweet. In any other part of the world it would be considered a remarkable work; but here, in the vicinity of such excavations as undermine the whole ridge within the city, it dwindles into insignificance." In this cave it is said that the Prophet Jeremiah was imprisoned and wrote his Lamentations, and the keepers of the grotto point out his tomb near by;

but it is certain that the prison of the prophet was within the city (Jer. xxxviii), and it is equally certain that the present grotto was never included within the wall until the time of Herod Agrippa, six centuries later. Of the burial-place of Jeremiah nothing whatever is known, nor even of the place of his death. He was carried captive into Egypt (Jer. xliii : 5–7), and in all probability died there.

The theory that the Tell ez Zahara above the so-called Grotto of Jeremiah is the true Calvary has a good deal of plausibility. The tradition which places the scene of the Crucifixion and the Resurrection under the Church of the Holy Sepulchre dates no earlier than the time of Constantine, and has no higher authority than an incredible myth which has already been told (p. 242). Whether that spot can possibly be the place of our Lord's death and burial depends upon the question whether it was or was not at that time included within the wall. The Saviour was crucified and buried without the wall, as the writer of the epistle to the Hebrews distinctly affirms (Heb. xiii : 12) : and the same fact would be sufficiently implied by the Evangelists even if we did not know that the Israelites invariably had their sepulchres outside their cities (Matt. xxvii : 31, 32 ; xxviii : 11 ; Mark xv : 20, 21 ; Luke xxiii : 26). The site of the Church of the Holy Sepulchre is within the modern wall, and the weight of opinion seems steadily to incline to a conviction that it must have been within the wall which existed in the time of Christ. The probability therefore is that wherever Calvary may have been, it cannot have been the place indicated by ecclesiastical tradition.

Again, the place of crucifixion bore a name which it

apparently owed to some peculiarity of formation, since it was called in Greek *Kranion*, A Skull (Luke xxiii : 33), and in Hebrew *Golgotha*, The Place of a Skull (Matt. xxvii : 33; Mark xv : 22; John xix : 17). There is every reason to suppose that the Crucifixion of our Saviour was at the usual place of execution, and it has often been explained that Golgotha may have received its sinister designation from the skulls of executed criminals left to bleach on its unhallowed side. But if that were the true reason, the spot would have been called The Place of *Skulls*, and not Kranion, *A* Skull, or The Place of *a* Skull. It seems more reasonable to suppose that the form of Calvary itself may have resembled that of a huge skull, and in that case the name Kranion or Golgotha would have had a double appropriateness. The site of the Church of the Holy Sepulchre, which is lower than that of the land immediately around it, can hardly have had any such form.

But the Tell ez Zahara lies without the northern wall, "nigh unto the city" (John xix : 20), being not more than forty rods from the Damascus Gate, and its outline, seen from a distance, strikingly resembles that of a skull. Moreover the Jews, following a very ancient tradition of the Talmud, call it the Place of Stoning. An early Christian tradition makes it the scene of the stoning of St. Stephen, the first Christian martyr, and the gate which is now called Herod's Gate was formerly called St. Stephen's Gate, though that name was transferred at a later time to another gate on the east side of the city. From these facts it seems exceedingly probable that this Tell was the ancient place of public execution.

Tell ez Zahara thus seems to have probabilities in its

favor which are lacking in the traditional Calvary, and in other respects it well conforms to the incidental indications of the Gospels. Kranion, or Golgotha, must have been near a thoroughfare where persons were constantly passing, since "they that passed by" reviling and railing at the Crucified Saviour were clearly not those who had gone out to see the Crucifixion, but chance passengers (Matt. xxvii : 39 ; Mark xv : 29). It was also an object so conspicuous as to be seen "afar off" (Matt. xxvii : 55 ; Mark xv : 40 ; Luke xxiii : 49) ; and in its neighborhood were tombs and gardens. In every one of these particulars the Tell above the Grotto of Jeremiah corresponds with the Kranion of the Gospels, and the conjecture that it is the true Calvary, first made by an American gentleman, Mr. Fisher Howe, has gained many adherents such as Dr. Selah Merril, U. S. Consul at Jerusalem, Dr. Otto Thenius and Capt. Conder.

In 1881 it was found that a Jewish tomb existed on a smaller knoll not far from the Tell ez Zahara, and in the Palestine Quarterly Statement, 1883, p. 76, the following significant observation is made : "It would be bold to hazard the suggestion that this single Jewish sepulchre thus found is indeed the Tomb in the Garden, nigh unto the place called Golgotha, which belonged to the rich Joseph of Arimathæa ; yet its appearance so near the old place of execution and so far from the other tombs in the old cemeteries of the city is extremely remarkable."

In the opinion of the writer the location of Calvary is not a matter of supreme importance ; nevertheless, as the subject is interesting, and as the suggestion of Mr. Howe seems be gaining favor, it may be well here to quote a passage in which the facts are very well put by Dr. Geikie.

"There is little in the New Testament to fix the exact position of the 'mount' on which our Lord was crucified, though the statement that He 'suffered without the gate' (Heb. xiii : 12) is enough to prove that the Church of the Holy Sepulchre is not on the true site. The name Golgotha, 'the Place of a Skull,' may well have referred rather to the shape of the ground than to the place so called being that of public execution, and if this be so, a spot reminding one of a skull by its form must be sought outside the city. It must besides be near one of the great roads, for those who were 'passing by' are expressly noticed in the Gospels (Mark xv : 29). That Joseph of Arimathæa carried the body to his own new tomb, hewn out in the rock, and standing in the midst of a garden outside the city (Matt. xxvii : 60), requires further that Calvary should be found near the great Jewish cemetery of the time of our Lord. This lay on the north side of Jerusalem, stretching from close to the gates along the different ravines and up the low slopes which rise on all sides. The sepulchre of Simon the Just, dating from the third century before Christ, is in this part, and so also is the noble tomb of Helena, Queen of Adiabene, hewn out in the first century of our era, and still fitted with a rolling stone to close its entrance, as was that of our Lord. Ancient tombs abound moreover close at hand, showing themselves amidst the low hilly ground wherever we turn on the roadside. Everything thus tends to show that this cemetery was that which was in use in the days of our Lord.

"On these grounds it has been urged with much force that Calvary must be sought near the city, but outside the ancient gate, on the north approach close to a main

road, and these requirements the knoll or swell over the Grotto of Jeremiah remarkably fulfills (John xx : 12). Rising gently toward the north, its slowly-rounded top might easily have obtained from its shape the name of 'a Skull,'—in Latin, *Calvaria ;* in Aramaic, Golgotha. This spot has been associated from the earliest times with the martyrdom of St. Stephen, to whom a church was dedicated near it before the fifth century. And this, as Captain Conder shows, is fixed by local tradition at the spot, which is still pointed out by the Jews of Jerusalem as 'the Place of Stoning,' where offenders were not only put to death but hung up by the hands till sunset after execution. As if to make the identification still more complete, the busy road which has led to the north in all ages passes close by the knoll, branching off a little further on to Gibeon, Damascus and Ramah. It was the custom of the Romans to crucify transgressors at the sides of the busiest public roads, and thus, as we have seen, they treated our Saviour when they subjected him to this most shameful of deaths (Luke xxiii : 35). Here then apparently on this bare rounded knoll, rising about thirty feet above the road, with no building on it, but covered in part with Mohammedan graves, the low yellow cliff of the Grotto of Jeremiah looking out from its southern end, the Saviour of the world appears to have passed away with that great cry which has been held to betoken cardiac rupture—for it would seem that He literally died of a broken heart. Before him lay outspread the guilty city which had clamored for his blood; beyond it the pale slopes of Olivet, from which He was shortly to ascend in triumph to the right hand of the Majesty on High ; and in the distance, but clear and seemingly near, the pinkish-

yellow mountains of Moab, lighting up, it may be, the fading eyes of the Innocent One with the remembrance that his death would one day bring back lost mankind—not Israel alone—from the east, and the west, and the north, and the south, to the kingdom of God."

The tomb in which our Lord was buried will be perhaps forever unknown, but it was some one of those, we may be sure, still found in the neighborhood of the Place of Stoning. That which has been specially noticed by Captain Conder as possibly the very tomb of Joseph of Arimathæa is cut in the face of a curious rock platform, measuring seventy paces each way, and is situated about two hundred yards west of the Grotto of Jeremiah. The platform is roughly scarped on all sides, apparently by human art, and on the west there is a higher piece of rock, the sides of which are also rudely scarped. The rest of the space is fairly level, but there seems to be traces of the foundation of a surrounding wall in some low mounds near the edge of the platform. In this low bank of rock is an ancient tomb, rudely cut, with its entrance to the east. The doorway is much broken, and there is a loophole or window, four feet wide, on both sides of it. An outer space, seven feet square, has been cut in the rock, and two stones placed in this give the idea that they may have been intended to hold in its proper position a rolling stone with which the tomb was closed. On the north is a side entrance leading into a chamber with a single stone grave cut along its side, and thence into a cavern about eight paces square and ten feet high, with a well-mouth in its roof.

Another chamber within this is reached by a descent of two steps, and measures six feet by nine. On each

side of it an entrance twenty inches broad and about five and a half feet high has been opened into another chamber beyond, and passages which are four and a half feet long having a ledge or bench of rock at the side. Two bodies could thus be laid in each of the three chambers, which in turn lead to two other chambers about five feet square, with narrow entrances. Their floors were still thinly strewn with human bones when Captain Conder explored them.

I am sorry to say that a group of Jewish houses is growing up round the spot. The rock is being blasted for building-stone, and the tomb, unless special measures are taken for its preservation, may soon be entirely destroyed.

III. Down the Kedron Valley to Job's Well.

The course of the Kedron Valley has already been sufficiently described (p. 218). In the shallow wady north of the city there are few objects of interest but tombs, of which the sepulchres of Simon and the Sanhedrin are the most important (p. 450). In the deep ravine between the Mount of Olives and Jerusalem are scenes of unspeakable sacredness, though now desecrated and vulgarized by the painful trivialities of cultivated superstition.

From north to south the floor of the Kedron Valley deepens and contracts. The upper part is planted with olive trees; the lower is quite uncultivated. As early as the time of Christ the Kedron was called the Winter Brook, and at the present day the upper part is always dry. Recent explorations have ascertained that its bed in ancient times lay about thirty feet west of the present floor of the valley. The eastern slope of the Temple

Hill is now deeply covered with *débris*, and must formerly have been much steeper than it is at present. The Moslems believe that this valley is to be the place of final judgment, and that its area will then be miraculously enlarged so that all men shall have room to stand within its limits. From the wall of the Temple area to the Mount of Olives a wire rope is to be extended; the two great Judges, Jesus and Mohammed, are to sit, the former on the Temple wall, the latter on the Mount; and in their presence all men must pass over the valley on the rope. The righteous, aided by their guardian angels, will cross safely over with the swiftness of lightning, but the wicked will fall headlong into the pit of hell.

Nearly opposite St. Stephen's Gate the bed of the Kedron is spanned by a bridge of a single arch, and on the left of the road, going south, is the subterranean Chapel of the Tomb of the Virgin, where the Apostles are supposed to have laid the remains of the Mother of Jesus and where her body is supposed to have lain until her fabled assumption. The only part of this curious church above ground is the porch, and to the open court in front of it the descent is made by three flights of steps. The portal in the principal façade of the porch has a beautiful pointed arch, into which a wall with a small door has been built. Within the door is a handsome flight of 47 marble steps, 19 feet wide at the top and descending to a depth of 35 feet below the outer court. About half-way down are two side chapels—one on the right containing the tombs of Joachim and Anna, the parents of the Virgin, and another on the left containing the tomb of Joseph. There is a third vault on the left of the stairs, to which however no tradition is

Garden of Gethsemane.

session of Franciscan monks, and is kept in the trimmest and most artificial style. The ground is divided into beds in which roses, pinks and other flowers are cultivated, and the attendant monk is careful to cull a nosegay for which the visitor is expected to pay him one franc. There are also cypresses and some young olive trees, but the greatest glory of the garden is the seven venerable olive trees, some of which are 19 feet in circumference, their bark burst with age, and their trunks so bent as to require to be shored up with stones. One would fain believe these aged trees to be the same which spread their boughs over the Son of Man. That however cannot be, for at the siege of Jerusalem by Titus every tree in that valley was cut down. A thousand years later when the Crusaders took possession of Jerusalem they found no trees in the Kedron Valley, and it was not before the sixteenth century that the ancient trees of Gethsemane began to be mentioned. For all that, these trees are very likely lineal though remote descendants of those which grew there in the time of Christ; and certain it is that they are utterly unlike all other trees of the same species which are seen elsewhere on the Mount of Olives. Dean Stanley says that "in spite of all the doubts that can be raised against their antiquity or the genuineness of their site, these ancient olive trees, if only by their manifest difference from all others on the mountains, have always struck even the most indifferent observers. They are now indeed less striking in the modern garden enclosure built round them by the Franciscan monks than when they stood free and unprotected on the mountain side; but they will remain, so long as their already protracted life is spared, the most

venerable of their race on the surface of the earth; their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the Gospel history."

The Garden of Gethsemane is entered from the eastern side, that is the side next to the Mount of Olives. A rock immediately east of the gate is said to mark the spot where the disciples Peter and James and John slept during their Master's agony. Some ten or twelve paces to the south of that spot, and of course without the enclosure, the fragment of a pillar indicates the place where Judas betrayed Jesus with a kiss. At one time the garden was of much greater extent than at the present, and contained several churches and chapels which have now long disappeared. The place of the betrayal was then located in the Grotto of the Agony, and the traditions of the spot have greatly varied. The oil made from the olives of Gethsemane is sold at a high price, and rosaries made from the olive stones are in great request.

From the Garden of Gethsemane there are three roads to the summit of the Mount of Olives, and half-way up the middle path, which is also the steepest, is a ruin on the spot where Jesus, "when He was come near, beheld the city and wept over it" (Luke xix: 41). This spot is venerated even by the Moslems, who built a mosque in honor of it; but the building is now deserted.

At or near that same spot undoubtedly is the place where Jesus predicted the destruction of Jerusalem on the Tuesday of the week in which He suffered. On that

day He had sat teaching in the Court of Israel, near the Treasury (Mark xii : 41), and just before He left the Temple He saw and commended the faith of the poor widow who of her penury cast in the two mites, which were all the living that she had (Mark xii : 41–44 ; Luke xxi : 1–4). Then He quitted the Temple, passing the gate through the massive wall which surrounded the sacred enclosure. "As He went out of the Temple one of his disciples" used an expression of admiration at the immense "stones and buildings" of the splendid structure, and in answer received a brief prophecy that not one stone of all the edifice should be left upon another. In going out they would be surrounded by a throng of people, and there would be little opportunity for further conversation ; but in returning to Bethany Jesus did not take the easier although longer road round the Mount of Olives, but the shorter and steeper path directly up the west side of the Mount. Half-way up they rested and sat down facing Jerusalem "over against the Temple" (Mark xiii : 3), and it was then that He delivered the long discourse of warning and instruction which is recorded in the thirteenth chapter of Mark. Any one who will compare the account given by St. Luke of the action and discourse of our Saviour on that day with the circumstantial exactness of time and place exhibited by St. Mark will surely perceive that while St. Luke was a faithful reporter of what he heard from others, he had nothing of that precision of detail which belongs to an original witness. That exactness and precision St. Mark has ; not, of course, because he was an immediate witness—though he may have been—of the things which he relates, but because, according to the universal tradition of the Church, he

was merely the secretary or amanuensis of the Apostle Peter from whom he had the facts which he narrates. Only an eye-witness and ear-witness could have written or dictated the account of our Saviour's words and acts on that last Tuesday of his earthly life as we find them recorded in the Gospel of St. Mark; and he who stands by the ruined mosque on the west side of the Mount of Olives may be sure that he is not far from the very spot on which our Saviour charged his followers in every age to "Watch!"

If we proceed to the summit of the Mount of Olives we find there a village, *Kefr et-Tur*, which is not visible from Jerusalem, and within the court of a mosque, the minaret of which is ascended by all travellers for the sake of the superb view over Jerusalem and the Dead Sea, we find a small octagonal chapel where a shapeless depression in the rock is pointed out as the last footstep of Christ on earth before his ascension into heaven. To say nothing of the inherent absurdity of such a sign, it seems to be almost incredible that the crest of Olivet should have been taken for the place of the Ascension in face of the express statement of St. Luke that our Saviour before parting from his disciples "led them out as far as to Bethany" (Luke xxiv: 50), that is to say, beyond the crest of Olivet and some way down the eastern side. The blunder is easily accounted for. The Empress Helena built two churches in Palestine, one at Bethlehem in honor of the Nativity, and another on the top of a hill near Jerusalem in memory of the Ascension. The latter was probably on the summit of the Mount of Olives, and being called the Church of the Ascension it was speedily supposed to be erected on the place of the Ascension.

Other sacred buildings clustered around it. Constantine built a roofless basilica; in the sixth century many monasteries had been added; the Crusaders erected "a small tower with columns in the centre of a court paved with marble, and the principal altar stood on the rock within." In 1130 a large church rose over the spot, having in the centre a broad depression marking the scene of the Ascension, below which was a chapel. After the time of Saladin the chapel was enclosed by an octagonal wall. In the sixteenth century the church was completely destroyed; in the seventeenth the Moslems restored the interior of the chapel; and in 1834–1835 it was rebuilt on the former ground-plan.

The entrance is through a door by the minaret on the west side, where a handsome portal admits the visitor to a court in the centre of which rises a small chapel of irregular octagonal form and about twenty feet in diameter. In the middle of the chapel is a cylindrical drum with a small dome over the spot from which our Saviour is said to have ascended. It belongs to the Moslems who regard it with veneration, but on certain days Christians are permitted to use it as an altar for the celebration of the mass. In an oblong marble enclosure is shown the footprint of Christ in the rock.

Quitting this spot where an idle and superstitious tradition makes void an express statement of Holy Scripture, we enter an adjacent mosque occupied by a community of dervishes, and standing on the site of a former Augustinian monastery. On ascending the minaret a magnificent panorama is spread out before us. Below on the west lies Jerusalem with the Haram enclosure like a vast park, dotted with oratories and surmounted by the

glorious dome of the Mosque of Omar. The physical conformation of the city appears as it never can from any other point. The impregnable position of the Temple Mount is manifest. The hollow of the Tyropœon between the Temple hill and the upper part of the town, though now filled with rubbish, is plainly distinguishable. The relative position and the different heights of Mount Zion, Mount Moriah, Akra, Bezetha and Ophel are perceived at a glance. Beyond the north wall we can trace the course of the upper Valley of the Kedron, rich with verdure in the spring time, and behind it Scopus, whence the Roman looked down on the city he was shortly to destroy, confessing that its beauty might avail to "move the majesty of Rome to mercy." Looking to the south, the opprobrious Mount of Offence is close at hand and beyond it we can scan the southward course of the Kedron Valley. A few miles off are Tekoah, and the Frank Mountain and the hills of Bethlehem, though Bethlehem itself is concealed from view. Everywhere the clearness of the atmosphere deceives the eye, and the Dead Sea, lying thirteen miles off and not less than 3000 feet below our point of view, seems near at hand and not many hundred feet below. Beyond the deep chasm in which its blue and glass-like surface lies are the mountains of Moab, and north of them is Gilead, along the base of which the Jordan Ghor appears as a green line on a whitish ground. Gazing on this majestic panorama one can almost pardon the poetic superstition which imagines this place to be the place of the Ascension.

Taking the southern path down the mountain, passing the spots where silly traditions affirm that the Lord's Prayer was first taught and the Apostle's Creed was com-

posed, we find ourselves opposite to the southeast corner of the Haram at the so-called Tomb of the Prophets. This curious and undoubtedly ancient Jewish sepulchre is peculiarly interesting on account of an early tradition, the truth of which Eusebius emphatically maintains, that our Lord initiated his disciples in his secret mysteries in a cave, and that it was in honor of that cave, which Constantine himself adorned, that Helena built her Church of the Ascension. "The cave to which Eusebius refers," says Dean Stanley, "must almost certainly be the same as that singular catacomb, a short distance below the third summit of Olivet, commonly called the Tomb of the Prophets. It is clear from the language of Eusebius that the traditional spot which Helena meant to honor was not the scene of the Ascension itself, but the scene of the conversations before the Ascension and the cave in which they were believed to have occurred. Had this been perceived, much useless controversy might have been spared." No Hebrew tradition connects this remarkable sepulchre with the ancient Prophets of Israel; but as early as the seventh century four stone tables were shown there at which it was said that our Lord and his Apostles sat, and a church was erected there to commemorate the Betrayal. The spot was abandoned and forgotten, and remained unnoticed until the seventeenth century, when it was observed by travellers and assumed its present name.

The entrance to the Tomb of the Prophets is insignificant, and leads into a rotunda lighted from above, from which three passages thirteen to nineteen yards long extend and intersect two semicircular transverse passages. The wall of the outer semicircle contains about twenty-

four shaft-tombs. The rough way in which the chambers are hewn points to a very early origin of these tombs, and the form of the receptacles for the dead proves them to be of the Jewish period. By the modern Jews they are regarded with the greatest veneration.

Returning to the Garden of Gethsemane, and taking the path down the valley, we soon come to the Jewish burying-ground and pass by four remarkable tombs. The first is the supposed Tomb of Jehoshaphat, from whom the valley takes one of its names. It is cut into the face of the perpendicular rock and has an ornamental portal, but the sepulchre is wholly underground and is not architecturally remarkable.

Close by, on the southwest of the Tomb of Jehoshaphat, is the Tomb of Absalom, by far the most striking object in the valley, hewn out of the native rock which has simply been cut away from three sides so as to leave a solid body twenty-two feet square and twenty feet high. As the base is embedded in rubbish which even covers the entrance, the true height of the block must be considerably greater. This huge monolith has been partly hollowed, and the entrance through a hole on the north side leads to an empty chamber eight feet square with tenantless shelf-graves cut in the rock on two sides. The exterior is ornamented with Ionic pillars and an architrave; above the monolith is a circular attic of large hewn stones; and the structure is finished to a total height of forty-seven feet by a small dome running up into a low spire, which spreads a little at the top like an opening flower. Of the history of this striking monument there is no certainty, but the Jews believe it to be the pillar which Absalom reared in the King's Dale (2

Garden of Gethsemane.

Sam. xviii : 18). Jewish children have been seen casting stones at it and cursing the memory of the disobedient and treacherous Absalom.

Some two hundred feet south of this is the Tomb of St. James, which has a porch eighteen feet by nine fronting the west, ornamented with two columns and two half-columns of the Doric order. The entrance, however, is not through the porch, but by a passage cut through the rock from the south and leading to a cave which extends forty or fifty feet back into the mountain. A tradition dating from the sixth century assures us that in this grotto St. James lay concealed and fasting from the hour of Christ's death until after the Resurrection. The tradition that he was buried on the Mount of Olives is not older than the sixteenth century. The grotto was formerly occupied by monkish preachers; it now sometimes serves as a sheepfold.

The fourth tomb, immediately south of the Tomb of St. James, is the monolith of Zechariah, a cubical block measuring seventeen feet each way, without masonwork but hewn like the lower part of the Tomb of Absalom out of the solid rock, and surmounted by a flattened pyramid of twelve feet elevation. The entire height is nearly thirty feet, and there is no entrance. Each of the sides has two columns and two half-columns of the Ionic order. According to the Jews, by whom it is held in great veneration, this monument is the Tomb of Zechariah, the priest mentioned in 2 Chronicles xxiv : 20, 21, and the same to whom our Saviour referred in his scathing denunciation of the Scribes and Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the

righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. . . . . Wherefore behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt xxiii: 29, 30, 31, 34, 35).

A hundred yards below these venerable tombs our path down the valley turns somewhat to the west of south, in a direction parallel with the base of Ophel, until we come to the Virgin's Spring (p. 257). Thence, as we proceed midway between Ophel and the Mount of Offence, we have the village of Silwan on our left skirting the base of the latter, until we come to the Pool of Siloam at the foot of Ophel (p. 255), three hundred yards above Job's Well.

IV. Around the walls.

As the traveller approaches Jerusalem from the west he has the whole west wall of the city before him, extending north and south above the Gihon Valley. At the northwest angle are remains of an ancient tower called *Kulat el-Jalud*, the Castle of Goliath, which Mr. Ferguson maintains is the *Hippicus* of Josephus. The entrance to the Holy City is by the Jaffa Gate, which the Arabs call *Bab el-Khalil*, that is the Hebron Gate. It is a busy place; sentinels and custom-house officers are

always on guard, and the open space within the gate is used as a market-place in which peasants dispose of fruits, vegetables and other country products. "This open space probably represents the 'market-place' mentioned by Josephus as being situated on the western hill prior to the capture of the city by the Romans; and here the wholesale fruit and vegetable market is now held every day soon after sunrise. Dusky women of Bethany and Siloam, in long blue or white gowns, with bright colored kerchiefs tied round their heads, bring large baskets full of cucumbers, tomatoes and onions and other garden produce, while from more distant villages, especially Bethlehem and Urtas, troops of donkeys come laden with enormous cauliflowers and turnips, guided by boys in white shirts girdled with broad red leather belts. The pleasant-looking Bethlehem women, wearing crimson and yellow striped or blue gowns with long white linen veils, carry on their heads baskets of grapes, figs, prickly pears, pomegranates and apricots, or whatever fruit is in season. Sometimes this market-place is almost blocked up with the piles of melons or with oranges and lemons from Jaffa, and in the early summer-time roses are sold here by weight to the makers of conserves and attar of roses. Hotel-keepers and servants from the various convents come here to make their bargains, and turbaned green-grocers and itinerant vendors of fruit come to buy their stock for the day."

On the right of the Jaffa Gate is the Citadel, which has already been described (p. 236), and adjoining the Citadel on the south is the infantry barracks. "Within the citadel there is ruin and rubbish everywhere; without, in the moat, soldiers' gardens, beds of cactus or

prickly pear, and filth of every possible description; and on the ramparts a few old cannon, much dreaded by the artillerymen who have to fire them. The view from the top of David's Tower is extensive, embracing the whole town, the Mount of Olives, the Dead Sea and the mountains of Moab—a pleasant sight to feast the eyes upon for half an hour before the sun goes down."

From the barracks the wall runs due south to the southwest angle, within which is the garden of the Armenian monastery. There the south wall begins. For two hundred yards it runs due east, and then inclines irregularly to the north of east, following the natural conformation of Zion, until it crosses the Tyropeon to a point on Ophel situated about ninety yards south of the Haram. At that point it turns directly north for ninety yards and joins the south wall of the Haram one hundred yards from its southwest angle and two hundred yards from its southeast angle, which is also the southeast angle of the city.

In the south wall there are two open gates, *Bab en-Neby Daud* or the Gate of the Prophet David, commonly called Zion Gate, which is about one hundred yards from the southwest angle of the city; and *Bab el-Mugharibeh*, or the Gate of the Moors, commonly called the Dung Gate, or Tyropeon.

Zion Gate is simply an arch in the wall filled in with stones so as to leave space for a moderate-sized two-leaved door. The wall however is very thick. Within the north side of the gate is a row of hovels formerly occupied by lepers. Suffering from a hopeless disease, and dependent on charity for daily bread, these poor creatures lived together under a sheikh of their own unfortu-

nate class, with exemplary cheerfulness and good humor. The appeal for alms which they made without rising from their seats was seldom disregarded, and the backsheesh of the passenger was received in tin vessels on the ground beside them.

The Dung Gate in the bed of the Tyropœon is a small and entirely modern entrance with no architectural pretensions whatever. It is supposed however to be fairly representative of the gate of the same name mentioned by Nehemiah (Neh. iii : 13 ; xii : 31).

In the south wall of the Haram area there are three *closed* gates. Of these the Double Gate is the most westerly, and is undoubtedly a relic of the Temple of Herod. It has two entrances, now closed, each eighteen feet wide, whence there was formerly a vaulted passage ascending to the Temple Mount. Over the former openings are two ornamental arches, not belonging to the structure but fastened to it with iron clamps ; and above them are heavy lintels, cracked by the weight of the masonry above and now supported by columns. Next is the Triple Gate, with three openings now closed by a slight wall, which formerly gave entrance to three parallel passages now choked with rubbish. Furthest east is the Single Gate, of comparatively modern date, which led into the subterranean vaults called Solomon's Stables.

The East Wall runs directly north, and in that part of it which encloses the Haram there is a closed gate called the Golden Gate. The Arabs call it *Bab ed-Daheriyeh*, or the Eternal Gate ; also, *Bab et-Tobeh*, or the Gate of Repentance ; and *Bab er-Rameh*, or the Gate of Mercy. The Moslems have a traditional prophecy that on some fore-doomed Friday, the Moslem Sabbath, when the

faithful are engaged in prayer, a Christian conqueror is to enter Jerusalem through this gate and take possession of the city. From a mistaken supposition that this is the Beautiful Gate (of the *inner* court) of the Temple mentioned in Acts iii: 2, the Greeks called it *Thyra Horaia*, that is, the Beautiful Gate. By a second and curious mistake the Latins mistook *Horaia* (Beautiful) for *Aurea* (Golden), whence the usual Christian name of The Golden Gate. In its present form it probably dated from the early centuries of the Christian era; but its resemblance to the Double Gate on the south side is remarkable, and may suggest that it is the successor of the Gate Shushan of the Herodian Temple mentioned in the Talmud. In the time of the Crusades the Golden Gate used to be opened for a few hours on Palm Sunday and on the Festival of the Raising of the Cross. On Palm Sunday a great procession took place in honor of the Saviour's triumphant entry into Jerusalem, and the people strewed palm branches in the way of the Patriarch as he entered the City by the Golden Gate.

Just above Birket Israil, the Pool of Bethesda, is *Bab el-Asbat* or the Gate of the Tribes, which is also called by the Arabs *Bab Sitti Mariam* or the Gate of the Lady Mary, but which Christians call St. Stephen's Gate. Like most of the gates of Jerusalem it is situated in an angle. The doors are mounted with iron. Over the entrance are two lions in half-relief hewn in stone. In the guard-room within, a "footprint of Christ" is shown.

In the north wall are two gates, the so-called Gate of Herod, a quarter of a mile from the northeast angle, and the Damascus Gate, about midway between the east and west ends of the wall. Herod's Gate, which the Arabs

Golden Gate, Jerusalem.

call *Bab ez-Zahiri* or the Gate of Flowers, was formerly called St. Stephen's Gate, and a church dedicated to St. Stephen was erected near by to commemorate the death of the first martyr and mark the place where he was stoned. The church has wholly disappeared and the name St. Stephen was long ago transferred to the *Bab Sitti Mariam.*

By far the handsomest gate of Jerusalem is *Bab el-Amud,* or the Gate of the Columns, commonly called the Damascus Gate. It is built in an irregular angular form and is a fine specimen of the architecture of the sixteenth century. Properly speaking it consists of two gate towers, and it takes its name of Bab el Amud from the slender columns on either side which support a pointed gable. An inscription on the gable records that the gate was built by Soliman in the year 944 of the Hegira; but excavations have ascertained that it stands on the site of a more ancient gate.

About one hundred yards east of the Damascus Gate is the entrance to a cave or grotto called the Cotton Grotto, of vast size and of great antiquity, which extends to a distance of six hundred and fifty feet under the streets and houses of Bezetha, sloping from the entrance to a depth of more than one hundred feet. Strange to say, this excavation was not discovered until 1852, and its history is quite unknown. It is evidently an ancient quarry. "You still see clearly the size and form of the masons' and hewers' tools, for the marks of the chisel and the pick are as fresh as if the quarriers and the stone-cutters had just left their work. They appear to have been associated in gangs of five or six; each man making a cutting perpendicularly in the rock four inches broad

till he had reached the required depth; after which, wedges of timber driven in and wetted forced off the mass of stone by swelling. It is touching to see that some blocks have been only half cut away from their bed, like the great stone at the quarry of Baal-bec or the enormous obelisk in the granite quarries of Assouan." Shreds of pottery, fragments of utensils, and skeletons of men who died probably three thousand years ago were found in the grotto when it was discovered; and niches in the rock, with blackened spots above them, still remain to show where a feeble light enabled the "slaves of the lamp" to prosecute their subterranean labor. In all probability it was from this quarry that Solomon obtained the huge stones of the Temple wall and of the Temple itself. We are told that it "was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings vi: 7); and the vast quantities of chips and fragments of stone found in the Cotton Grotto show that the stones taken thence were dressed before being removed. It is pitiful to think of the toil and wretchedness of the workmen—probably slaves—who lived and died in darkness that Solomon in all his glory might rear his temple to Jehovah.

CHAPTER XVIII.

MODERN JERUSALEM WITHIN THE WALLS.

Within the walls modern Jerusalem is divided into five parts. The most prominent of course is the *Haram esh-Sherif*, the Noble Sanctuary, which includes the whole of Mount Moriah, and corresponds more or less exactly with the Temple area of the time of Christ. Its lofty platform is supported wholly on the east and mostly on the south by the city wall, and on the north and west by walls of equal strength. The rest of the city is divided into four Quarters occupied respectively by Mohammedans and Jews, and by Armenians and other Christians.

From the Jaffa Gate, David Street runs eastward through the city to the principal entrance of the Haram, which is called *Bab es-Silsileh*, the Gate of the Chain. Another street, called the Street of the Damascus Gate, runs from the Damascus Gate due south to David Street; and almost from their point of intersection a third street, called the Street of the Gate of David, runs south to Zion Gate. Thus the inhabited part of Jerusalem is divided into four unequal Quarters; on the southwest is the Armenian Quarter; on the southeast is the Jewish Quarter; on the northwest is the Christian, or Frankish, Quarter; the rest, on the north, the west and the northwest of the Haram is the Mohammedan Quarter.

The Jewish Quarter is the filthiest and most wretched

part of a very filthy city, and although some of its occupants are rich, for the most part the Jews of Jerusalem are extremely poor. Nearly all are foreigners in the land of their forefathers, and have come to Jerusalem to die and be buried in the Valley of Jehoshaphat. The motive which has brought many of them is that of deep religious feeling; in many others it is a superstitious belief that unless they are buried in the Valley of Jehoshaphat, which they believe to be the place of final judgment, they will have to journey thither underground from any other place in which their bodies may be laid. In a few cases the motive is remorse for sin and a desire to expatiate its guilt by lives of ascetic devotion in the Holy City. The aspect and demeanor of the Jews is dejected and sorrowful. Their religious duties are performed with pharisaical punctiliousness. Every rabbinical tradition is observed. Schools are kept open all the night for the study of the law. At all hours of the day men may be found in the synagogues absorbed in the mysteries of the Talmud. The daily evening services and sermons in the synagogues are largely attended. The Sabbath is rigidly observed and the yearly fasts and festivals are faithfully solemnized. On the last day of the Jewish year, which occurs in the month of September, they rise three hours before sunrise to engage in an office of penitence, in which every Israelite submits his back to a castigation of forty stripes save one, and at every blow these two verses from the Book of Proverbs are recited, "My son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth" (Prov. iii: 11, 12). The Passover and

other festivals are celebrated with expressions of the utmost delight. At the Feast of Tabernacles booths are erected out of doors and on the house-tops. At certain times the services in the synagogues are almost or quite tumultuous, the whole congregation leaping, dancing, singing, shouting and shrieking with a joy which seems to be hysterical, after which they stream forth and perambulate their poor streets in procession, bearing the Roll of the Law in their midst. Such occasions however are exceptional. The ordinary life of the Jews is austere to sadness. Only the younger people who have been born there are bright and cheerful; the general appearance of the elder is that of men who mournfully realize that they are strangers in their own land and dwelling in one filthy quarter of the once splendid city of their forefathers.

Forbidden as they are to enter the precincts of the Haram, which was formerly the glorious enclosure of the Temple, they purchased many years ago and at a great price the melancholy privilege of kissing the stones of the ancient Temple wall at a place not far from the Dung Gate, and now well known as the Jews' Wailing Place. There every Friday, and on other days as well, they can be seen, clothed in their quaint garb, bewailing the departed glory of Israel and the Holy City. They recite with sorrowful appropriateness the Seventy-ninth Psalm:

> O God, the heathen are come into thine inheritance;
> Thy Holy Temple have they defiled;
> They have made Jerusalem an heap of stones!

Under their feet seventy feet of rubbish have been heaped above the street which once skirted the Temple

Jews' Wailing Place, Jerusalem.

feet in length, but unfortunately only three courses are now distinguishable, and excavations made on the opposite side, anciently called *Xystus*, have not yet discovered the corresponding part of the bridge.

As its name denotes, the Armenian Quarter is chiefly though not exclusively occupied by Christians of the Armenian Church. The garden belonging to the Armenian Monastery runs all along the west wall of the city from the barracks to the southwest angle, and thence eastward to the Gate of Zion; but to this beautiful enclosure visitors are rarely admitted, and then with great reluctance. In going northward from Zion Gate to David Street along the narrow Armenian Street we first pass the Armenian Hospice on the right, northeast of which, on the supposed site of the House of Annas, is an Armenian Nunnery. North of these is the great Armenian Monastery in which the Patriarch of that rite has his residence. The church is built on the spot where St. James the Great, to whom it is dedicated, is said to have been beheaded. Its walls are lined with porcelain tiles, and it contains some pictures of little merit.

North of the Armenian buildings, east of the Tower of David, probably on the site of Herod's Palace and his famous garden, is the Palace of the English Bishop, and near by are Christ Church and its Clergy House. Adjacent to the Citadel is the English Hospital. These buildings were erected at an enormous expense on account of the depth of rubbish to be removed before a solid foundation could be reached. Shafts had to be sunk thirty-nine feet before the rock was found, and the contents of the foundation of the church alone amount to 70,000 cubic feet of masonry. This and other similar

facts go to prove that there was originally in this part of Zion a deep ravine running down to the Valley of Gihon.

In Jerusalem, and generally throughout the East, the Armenian community is small and wealthy. The means of their people permitting them to travel, the number of Armenian pilgrims to the Holy City is large in comparison with the number of the adherents of their communion. Their spacious monastery furnishes them with ample accommodations in "a fair place" on the Hill of Zion, the fairest place indeed of all Jerusalem.

The Mohammedan Quarter is nearly as large as the other three together, but it is by no means exclusively occupied by Mohammedans. It contains several mosques, barracks for cavalry and for infantry, the public prison, and the official residence of the Pasha. In the Street of the Damascus Gate, which divides the Mohammedan from the Christian Quarter, are the principal bazaars. Its most notable antiquity is Wilson's Arch, but to Christians by far the most interesting object in this Quarter is the Via Dolorosa or Way of Sorrows, along part of which it is as certain as it well can be that our Saviour passed on his way from the judgment-seat of Pilate to the place of his crucifixion. After indicating the locality of most of the places just mentioned we may dwell a little more at length on the bazaars and the Via Dolorosa.

At the eastern end of David Street, directly under the Gate of the Haram, called the Gate of the Chain, is Wilson's Arch, which once afforded a passage across the Tyropœon between the Temple and Mount Zion. This bridge, though now buried under fifty-five feet of rubbish, is absolutely perfect. Its masonry is of the same character as that of the foundation wall of the Haram, and is

undoubtedly of the age of Herod. Like Robinson's Arch it springs from the foot of the Haram wall, and as its stones are of the same character, it may be inferred that Robinson's Arch was either a copy or duplicate of this. Its span is forty-two feet, semicircular and perfect, composed of twenty-five courses or tiers, twelve on each side of the keystone. "It is by far the most impressive specimen of Roman architecture yet discovered in Jerusalem." The descent to it is troublesome, and the space within the arch can be satisfactorily illuminated only with calcium or magnesium lights.

Somewhat to the northwest of the Gate of the Chain is the *Hammam esh-Shifa*, already mentioned (p. 264) as the conjectured Pool of Bethesda. Due north of the same bridge are the cavalry barracks, west of which is the Pasha's residence; and adjacent to the west wall of the Haram at its northern end is the prison.

The bazaars of Jerusalem are situated in the Street of the Damascus Gate and extend from David Street northward. They are simply three arched lanes lighted only from the top. The western lane is occupied by butchers' stalls, the proprietors of which noisily proclaim the merits and cheapness of their meats to every possible purchaser. In the other lanes every sort of merchandise may be found, but in no great abundance or variety. The shops are tumble-down concerns, mere holes in the arched sides of the lanes, somewhat resembling rough cupboards raised a couple of feet from the ground. Within they are rough, unplastered and innocent of paint. In these dens the merchants sit cross-legged at their ease with their wares in front of them; fruiterers, oil, grain and leather merchants, with shoemakers, cobblers, tailors, embroiderers,

saddlers, cotton-cleaners, tinsmiths, pipe-borers and professional letter-writers. Silks from Damascus and Aleppo, prints and calico from Manchester, colored muslin veils from Switzerland and Constantinople, and beads from Hebron allure the women; cutlery, hardware, arms, saddlery, pipes and fragrant tobacco attract the men; and the ubiquitous grocer, with raisins, dates and other dried fruits, rice from Egypt and the Jordan, flour from Galilee, olives, Pistachio nuts, walnuts, honey, salt, pepper and spices, is ready to supply the inward wants of all sorts and conditions of men. At certain times of the day these narrow lanes are thronged by a motley multitude from every part of the world. The noise of the shopmen crying their wares, and the cheapening and chaffering of customers is almost deafening; the air is fetid; and under foot the ground is slippery with filth. To go shopping in Jerusalem is not the endless delight that ladies find it in more western lands.

To an intelligent Christian the Via Dolorosa is one of the most deeply interesting and affecting of all the sacred places of the Holy City. Though not a stone now standing on either side of it may have been there when Jesus walked upon this earth, and though every foot of it is covered deep with rubbish, so that modern Jerusalem is almost literally the grave of the ancient city, yet it is certain that somewhere along the line of the Via Dolorosa He must often have passed; and wherever may have been the place of his crucifixion—unless, indeed, as Ferguson conjectures, it was on the very site of the Mosque of Omar,—it was over some part of the Via Dolorosa that He went forth from the court of Pilate bearing the cross on which He was to die. On the other hand, so

many superstitious myths have been connected with all parts of this street that its solemn sacredness is marred by the vulgarity of idle and senseless superstitions, and in passing through it, pity and disgust contend with veneration.

Entering the city by St. Stephen's Gate we are at once in the Via Dolorosa; on the right is the Church of St. Anna, dedicated to the mother of the Blessed Virgin, which was presented in 1856 by the Sultan Abdul Medjid to Napoleon III; on the left is the Pool of Bethesda. Going westward with the Pool of Bethesda on our left, we come to the Turkish infantry barracks at the west end of the north wall of the Haram, standing probably on the former site of the Tower of Antonia and the Prætorium of Pilate. A chapel within the barracks is supposed to mark the First Station of the Way of the Cross, whence Jesus set out to "the place called Golgotha." The Second Station, where the cross was laid upon him, is located at the foot of the steps leading into the barracks.

Immediately beyond the barracks, but on the right, is the convent of the Roman Catholic Sisters of Zion, in which one hundred and twenty young girls are educated. Here, adjoining a church which is built partly into the rock, an arch called the Ecce Homo Arch crosses the street, and is supposed to mark the spot where Pilate uttered the words, "Behold the Man!" (John xix: 5). This is the Third Station. The Ecce Homo Arch is undoubtedly modern. In 1856 Dr. Robinson was assured by residents of the city that it had been erected within their own time. Yet it probably stands on the foundations of a former arch of the time of Hadrian, which

may have had more than one intervening successor. Not a stone of the arch was there when Pilate said, "Behold the Man!" and yet the Roman governor's weak attempt to commend Jesus to the pity of his persecutors by exhibiting him before them in the depth of his humiliation must have been made not very far from the spot.

From the Ecce Homo Arch the Via Dolorosa descends a short distance to the Street of the Valley, which runs in a generally southeasterly direction from the Damascus Gate to the Dung Gate; and for a little way the Via Dolorosa coincides with Valley Street. Turning therefore sharply to the southeast we presently have on our right the traditional House of the Poor Man Lazarus, and just beyond it the Fourth Station, where our Saviour is said to have met his mother.

A few steps beyond the Fourth Station the Via Dolorosa once more turns westward, and at the left-hand corner we have the House of the Rich Man Dives. Here is the Fifth Station, where Simon of Cyrene took up the cross under which Jesus had fainted. A stone built into the house next to that of Dives has a depression said to have been made by the hand of Jesus!

From the Valley Street westward the Via Dolorosa begins to ascend, and about one hundred steps from the Fifth Station we come to the Sixth, where St. Veronica is said to have wiped the sweat from the brow of our Saviour as He passed, and to have received as her reward the inestimable boon of a portrait of his countenance imprinted on her handkerchief.

Still ascending to the street of the Damascus Gate, we find at its nearest corner on our right the *Porta Judi-*

ciaria, which is the Seventh Station, near which Jesus fell a second time.

Diagonally opposite, and therefore on the left, and in the Christian Quarter, is the Hospice of St. John, and thirty paces beyond its entrance, at a hole in the stone of the Greek monastery of St. Caralombos, is the Eighth Station, where Jesus addressed the weeping women of Jerusalem, bidding them to weep not for him but for themselves and their children.

The Ninth Station is not far off, in front of the Coptic Monastery; and there our Saviour is said to have sunk again under the weight of the cross—which Simon of Cyrene was bearing!

The last five stations are within the Church of the Holy Sepulchre. The Tenth is where He was stripped for crucifixion; the Eleventh, where the nails were driven into his hands and feet; the Twelfth, where the cross was raised; the Thirteenth, where He was taken down from the cross; the Fourteenth is the Holy Sepulchre itself.

We may dismiss these stations and the vain traditions connected with them without further remark.

The Via Dolorosa is not a street in the European or American sense of that word. To use the words of Bartlett, the author and artist, "The pavement is rugged as a mountain road, and prison-like walls on either side are only pierced here and there by a small doorway or grated window or jalousie. At twilight the overhanging archways are involved in utter darkness; and unless provided with a lantern, it is difficult to grope one's way without treading on a sleeping dog or coming into violent collision with some invisible passenger." Nevertheless, and notwithstanding the puerility of the traditions con-

nected with it, we cannot but feel with Mr. Bartlett that the Via Dolorosa is "the most gloomily impressive street within the precincts of this melancholy city."

More than one long chapter might easily be devoted to churches and monasteries, Greek, Latin, Abyssinian and Coptic, in the Christian Quarter of Jerusalem. We must be content to mention only the chief points of interest.

Entering the city at the Jaffa Gate and going eastward along David Street, we pass two streets on the left, then a short lane or wynd, then Christian Street, and at last come to the Street of the Damascus Gate, which is the eastern boundary of the Quarter. The first of these streets runs northwest to the Latin Patriarchate, which is situated near the wall, between the Tower of Goliath and the Jaffa Gate. The second leads to the Casa Nova of the Franciscans.

Christian Street has the best shops in Jerusalem. At its northern end, less than three hundred yards from David Street, it is crossed by a continuation of the Via Dolorosa. Walking through it from David Street, we have successively on our left the Pool of Hezekiah, the Coptic Khan, the great monastery of the Greeks, and the residence of their Patriarch, and on the right the Muristan and the Church of the Holy Sepulchre.

The Muristan is an open space, full of ruins, measuring one hundred and seventy yards east and west by one hundred and fifty yards north and south, once covered by the famous Hospital of the Knights of St. John of Jerusalem. The beginning of that famous order was the charity of a few humble monks attached to a church built A. D. 1048 by Italian merchants in honor of St.

John, Patriarch of Alexandria. These poor monks, from their devoted care of sick pilgrims, were soon recognized as a separate order, and were called the Johnites or Brothers of the Hospital. Later on they were constituted an Order of Clerical Monks, some of whom were detailed for military service; others for spiritual functions; and others as serving brothers to escort pilgrims, to provide for their entertainment and to nurse them when sick. Their great Hospice was founded in 1120; its arched halls were supported by one hundred and twenty-four noble columns; and many thousands of sick, wounded and helpless sufferers have been tenderly cared for within its walls. The fame of the Knights of St. John, and the renown of their exploits in Palestine, Cyprus, Rhodes and Malta, soon rang through the world; but perhaps, if all were known, the martial deeds of the military monks were not more glorious than the humbler ministrations of the serving brothers in the Hospice of St. John. When the Christian kingdom of Jerusalem was overthrown, the noble buildings fell into decay. Nothing but ruins is left of them. Less than twenty years ago even the ruins were concealed by heaps of indescribable filth. In 1869 the Sultan made a present of the Muristan to the Prussian government. It is said that he had previously made a present of it to the French government! Neither of them however seemed to care much for the gift until after the battle of Sedan, when the French Consul at Jerusalem thought it might be well to raise the French flag over the property. Accordingly he repaired to the spot for that purpose, and found to his chagrin and dismay that the Prussian flag had just been raised over it by the Crown Prince Frederick, afterward Emperor.

The Prussians had the Muristan thoroughly cleansed of the filth with which it was covered, leaving the ruins to tell their own tale of departed grandeur. Where the building formerly stood may now be seen fragments of columns eloquent in their decay, patches of flowering beans, straggling branches of prickly pear, and here and there a few scattered fig trees. The entrance is through a gateway surmounted with the Prussian eagle, over the arch of which there once were carvings of the seasons, now defaced, representing groups of sowers, reapers, pruners, threshers and other agricultural laborers. On the east side of the Muristan, a name which signifies *Hospital* and keeps alive the fragrant memory of its early history, is a Prussian church, school, hospital and parsonage. At the southwest corner is the Greek monastery of St. John the Baptist. On the west side is the Bath of the Patriarch, *Hammam el-Batrak* (p. 263). On the north is a mosque named in honor of Omar and the Greek monastery of Gethsemane.

North of the Muristan is the most interesting building in the Christian Quarter,—to hundreds of millions of Christians the most sacred building in the world—the Church of the Holy Sepulchre. Properly told, its history would be the history of Christianity from the fourth century to the present time. It has witnessed those vast changes which have altered the face of Europe and Asia from the time when Roman legions could be sent from Britain to Parthia until now, when an old man in the Vatican is the only visible link connecting ancient Rome with modern Italy. Around it have been marshalled armies from the east and from the west. Emperors of Rome and Byzantium, Caliphs of Bagdad and Damascus,

Church of the Holy Sepulchre.

Sultans of Egypt, Crusader Kings, Saracen heroes and Turkish marauders have in turn ravaged and adorned it. Christian sects—Greek, Syrian, Roman and Armenian—have intrigued and fought for the possession of it. Standing as a witness to the great facts of a universal faith, it has been desecrated by the blood of Christians shed by Christian hands, and to this very day the supposed scene of Christ's resurrection is yearly profaned by a pretended miracle.

We have here to do with hardly any of these high topics of history. For the present purpose a brief sketch of the Church of the Holy Sepulchre must suffice. Perhaps we ought rather to say the Churches of the Holy Sepulchre, for at least four have successively stood on substantially the same spot, and the present edifice is really a double building, including within one area the Sanctuary of the Holy Sepulchre, a crusading church over the supposed scene of the Crucifixion, and two other minor chapels.

We have already seen that the Church of the Holy Sepulchre cannot possibly be on the true spot of the entombment of Christ unless, in the time of Christ, its site was outside the north wall of Jerusalem. The walls of the city were wholly demolished by Titus, and the line of the north wall cannot now be certainly ascertained. Some topographers positively maintain that it corresponded in certain parts, especially in the neighborhood of the Damascus Gate and Herod's Gate, with the present north wall. Others as positively maintain that its course must have been on the north of the Hill of Zion at the line of the west branch of the Tyropœon Valley (p. 220), which would leave the site of the Church of the

Holy Sepulchre without the wall. Perhaps the strongest evidence in favor of the latter theory is the fact that on the north of the church the rubbish is of much less depth than on the south, which would naturally be the case if the second wall ran south of the spot. However that may be, there is no evidence whatever that this place was connected with the Sepulchre of Christ by any early Christian tradition; and the story of the "Invention" or *discovery* of the True Cross (p. 241) implies that its *discovery* there was unexpected as well as miraculous. The first Church of the Sepulchre was called the *Anastasis*, or Church of the Resurrection, and was erected in 336. It was an octagonal rotunda in which were twelve statues of the Apostles surrounding the Sepulchre, and at the east was a lofty colonnade. At the same time and to the east of the Anastasis was erected the *Basilica of the Cross* over the supposed site of Golgotha, with open courts on the north and south and with a fore-court and propylæon or pillared porch covering the entrance to three grand portals on the east. The view of these buildings from the Mount of Olives must have been magnificent.

The Anastasis and Basilica of Constantine were destroyed by the Persians in 614, and between 616 and 626 they were replaced by Modestus, Abbot of the Monastery of Theodosius, with three buildings—the Anastasis, or Church of the Resurrection; the Martyrion, or Church of the Cross; and the Church of Calvary. In the following fifty years a fourth, the Church of St. Mary, was added on the south, but these buildings were much inferior to the previous buildings of Constantine. In 936 and again in 969 they were partly destroyed by fire, and

in 1010 they were desecrated and almost destroyed by the Moslems.

In 1055 a substantially new church was erected, and in 1099 the dome of the Sepulchre was solemnly entered by the Crusaders walking barefoot and chanting appropriate psalms and litanies.

This edifice however was not sufficiently magnificent for the Crusaders, and early in the twelfth century one large church was built, including the Sepulchre and all the other chapels under one roof. In outline it was substantially the same as the present building, but it has passed through so many vicissitudes and has had so many additions and alterations that it cannot be recognized as belonging architecturally to that age. In 1187 it was damaged by the Arabs, and in 1244 the Sepulchre was destroyed by the Kharezmians; but before 1310 it had been magnificently restored, and not much later two domes were added to that of the Sepulchre. In the following centuries the dome of the Sepulchre became dangerously insecure, and in 1719 it was restored and the greater part of the church was rebuilt, but not without violent opposition from the Moslems. In 1808 occurred a great disaster. The whole building was almost entirely burned down; the dome fell in and crushed the Chapel of the Sepulchre; the columns of the rotunda cracked; the lead on the roof melted and ran into the interior; hardly anything was saved except the eastern part of the building. Among other losses, the sarcophagi of the Crusading Kings of Jerusalem, including that of Godfrey de Bouillon, which had been deposited under the spot where the Cross is said to have stood, disappeared. The Greeks now secured the chief right to the edifice, and

with the aid of the Armenians they reared the present structure. It was designed by a certain Komnenus Kalfa of Constantinople, who religiously preserved as much as possible of the previous edifice.

After this brief sketch of the history of the Church of the Sepulchre we may now examine its details, remembering always that it includes four once separate parts, the Dome over the Chapel of the Sepulchre, the Crusader's Church of the Cross, the Chapel of Helena—where the Cross was found,—and the Calvary.

The entrance to the Church of the Holy Sepulchre is from the south, through a quadrangle or fore-court which is several steps below the street and not quite level. To the right and left of the court are chapels of no great importance.

The first door on the right opens into a long passage which goes round the chambers and offices used by Greek pilgrims, and at its end a flight of eighteen steps leads to a small chapel, in the centre of which a round hollow marks the spot on which Abraham laid Isaac for sacrifice.

The second door on the right of the court leads to the Armenian Chapel of St. James, and the third into the Coptic Chapel of the Archangel Michael, both of which are dark and uninteresting.

On the left or west side of the court are three chapels. The first of these, dedicated to St. James, the Brother of our Lord, is handsomely fitted up. The second is dedicated to St. Mary Magdalene, and is said to be on the spot where our Saviour, according to tradition, appeared to Mary for the third time. The third is in the lowest story of the Tower, and is called the Chapel of the Forty Martyrs.

The tower which originally adjoined the church is now incorporated on different levels with the old Chapel of St. John and the rotunda of the Sepulchre. In its four sides are large Gothic window-arches, and above them were formerly two rows of small Gothic windows, of which only one has been preserved. Though the upper part of the tower has been destroyed the remainder is extremely interesting, since it is the only part of the structure which undoubtedly dates from the Crusades. It was built between 1160 and 1180.

The south façade of the church on the right of the tower is not imposing. It has two portals built up with Gothic arches, one of them so depressed as to be almost in the form of a horseshoe. In the space between the doors and the arches are sculptures in *bas-relief.*

Entering by the portal on the left, we pass through the place of the Turkish guard, where the soldiers may usually be found regaling themselves with pipes and coffee. Here, down to the present century, every pilgrim was compelled to pay a heavy tax to the Turkish government.

Passing the guard, we reach the Stone of Unction, on which the body of Jesus was laid by Nicodemus and Joseph of Arimathæa, when they "wound it in linen clothes," "as the manner of the Jews is to bury," with "a mixture of myrrh and aloes, about an hundred pound weight" (John xix : 39, 40). Before the Crusades the Church of St. Mary, which was somewhat to the south of this spot, was supposed to cover the place of the Anointment; but when all the Holy places connected with the Sepulchre were enclosed within one building, the tradition was accommodated to architectural necessities. The Stone has often been changed,

and in different ages has been in custody of different religious communities. It is still regarded with the utmost veneration, and in the Middle Ages it was customary for pilgrims to measure it with a view to having their shrouds made of the same length. The present stone, which was placed here in 1808, is a reddish-yellow marble slab, over which Greeks, Latins, Armenians and Copts are entitled to burn their lamps. Beside it are candelabra of immense size.

About sixteen paces to the left of the Stone of Unction is a small enclosure round a stone supposed to mark the spot where the women stood and witnessed the anointment of the body of Jesus.

Advancing a few paces northward we enter the rotunda of the Sepulchre in the centre of which and under the apex of the dome is the Chapel of the Holy Sepulchre. The dome, which is open at the top, is sixty-five feet in diameter and is supported by eighteen piers.

At the low door on the east of the chapel the orienta Christians usually remove their shoes before entering the vestibule which is called the Angel's Chapel. Its walls are very thick and are encrusted within and without with marble. In the centre is a stone set in marble which is said to be the very stone which the angel rolled away from the Sepulchre and on which he afterward sat. A fragment of the same stone is said to be built into the altar on the place of the Crucifixion. In this chapel fifteen lamps are kept burning, five of which belong to the Greeks, five to the Latins, four to the Armenians and one to the Copts.

Through a still lower door we enter the Grotto or Chapel of the Sepulchre, properly so called, which is

only six and a half feet long, six feet wide and very low. The roof is borne by marble columns, and from the ceiling are suspended forty-three precious lamps, of which four belong to the Copts and the rest are equally apportioned among the other three sects. In the centre of the north wall is a relief in white marble representing the Saviour rising from the Tomb, and on the same side, to the right of the entrance, is the marble tombstone, five feet long, two feet wide, and about three feet high, on which mass is celebrated daily. Immediately to the west of the Grotto of the Sepulchre is a small chapel which has belonged to the Copts since the sixteenth century.

In the gloomy recesses around the rotunda only two places are of interest, the plain Chapel of the Syrians or Jacobites in the niche at the extreme west, adjacent to which are the "tombs" of Nicodemus and Joseph of Arimathæa.

Leaving the rotunda on the north we come to the place where Jesus appeared in the garden to Mary Magdalene. The spot on which Jesus stood is indicated by a marble ring; the place of Mary is marked by another ring. This sacred spot belongs to the Latins, whose altar is on the east and opens into the Chapel of the Apparition, where tradition has it that our Saviour appeared to his mother. Immediately to the right of the entrance to this chapel is an altar within which a fragment of the Column of the Scourging is said to be preserved. As we leave the chapel we have on our left the Latin sacristy, in which the sword, the spurs and the cross of Godfrey de Bouillon are shown. They are still used in the ceremony of admitting knights

into the Order of the Sepulchre, which has existed from the time of the Crusades; but they are of doubtful genuineness. The spurs are eight inches long; the sword is two feet eight inches long, and has a simple hilt five inches long in the form of a cross.

We now leave the rotunda of the Sepulchre and enter the old Church of the Crusaders, passing under the lofty Arch of the Emperors directly east of the entrance to the Sepulchre, where we find a Greek chapel called the Catholicon thirty-nine yards in length and lavishly ornamented. At the southeast corner of the choir is the Seat of the Patriarch of Jerusalem, and at the northeast corner seats for other Patriarchs; and in front of this entrance is a fragment of a column which is supposed to mark the centre of the world! As is usual in Greek churches, the High Altar is separated from the choir by the Holy Veil. Behind it is the throne of the Patriarch.

Passing into the north aisle we find at the northeast angle a dark chapel containing an altar, under which are said to be footprints of Christ. These are questionably shown through two round holes in the altar. Behind this chapel is another called the Prison of Christ, where the Saviour was kept bound while the cross was preparing.

In the apse of the church, behind the Bema or Sanctuary of the Catholicon, we find three recesses. The first is called the Chapel of Longinus, the soldier who pierced the Lord's side. According to an early tradition, some of the blood and water spurted into one of his eyes which was blind and restored his sight, whereupon he instantly became a Christian. The Latins do

not receive this tradition, and their processions do not stop before the Chapel of Longinus. In the centre of the apse is the Armenian Chapel of the Parting of Christ's Raiment; and beyond it, in the niche corresponding with that of the Chapel of Longinus is the Chapel of the Derision or the Crowning with Thorns. Here we are shown the Column of the Derision to which Christ was bound during the mockery of the Roman soldiers.

Between the two chapels last named a stairway of twenty-five steps descends to the Chapel of Helena. An altar on the northeast is dedicated to the penitent thief; the altar in the middle to the Empress Helena. On the right a chair is shown in which the Empress sat during the search for the Cross.

A flight of thirteen more steps leads into the Chapel of the Invention (discovery) of the Cross. It is entirely modern. Mass was said in it for the first time in 1857.

We have now only to visit Golgotha. To reach it we mount the stairs, turn to the left and walk round the apse of the church southward until we reach a passage on the left which leads to Golgotha, fifteen feet above the Church of the Sepulchre. There we find a chapel called the Chapel of the Raising of the Cross, belonging to the Greeks. It is forty-two feet long and fifteen feet wide, and in the apse is shown the hole of the Cross, an opening faced with silver, in which the Cross is said to have been inserted. On either side, five feet distant from the Cross of the Redeemer, are the places where the two thieves were crucified. That on the north is the place of the penitent. Less than five feet from the Cross of Jesus is the rent in the rocks mentioned in Matthew

xxvii : 51. It is covered with brass grating, above which is a slide of the same metal. This chapel is sumptuously ornamented with paintings and mosaics.

In an adjoining chapel is the supposed place of the nailing of the cross, and separated from this chapel only by two pillars is another much smaller and simpler chapel belonging to the Latins, which is called the Chapel of Mary or the Chapel of the Agony. It is only thirteen feet long and nine and a half wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother.

We again descend the stairway to a chapel immediately under the Chapel of the Raising of the Cross. This is called the Chapel of Adam. Here, according to tradition, Adam was buried, and here his body rested until the Crucifixion, when the blood of Jesus, trickling down the miraculous rent in the rocks, touched his head and restored him to life. A cleft in the rock corresponding to that in the chapel above attests to the truth of the legend. It is said that from this tradition comes the usual painting of a skull at the foot of the cross.

However much we may dislike the superstitious traditions attached to the Church of the Holy Sepulchre, and however thoroughly we may be persuaded that it does not cover the place of our Lord's death, burial and resurrection, it is hardly possible for a Christian to visit it without becoming so saturated with the thoughts which it suggests as to be moved to involuntary veneration. The most resolute Protestants have felt the influence and confessed the spell it has thrown over them ; and it is remarkable that many persons who have maturely pronounced against the genuineness of the site of the Sepul-

chre have gradually changed their opinion after a long residence in Jerusalem. In such cases it is surely not the wish nor the judgment, but the mysterious influence of association which is father to their ultimate conviction.

The ceremonies of the oriental and Latin Christians at the Church of the Sepulchre are endless alike in number and variety. Some of the least edifying have been gradually disused. In former times the Latin Patriarch used to represent on Palm Sunday the entry of Christ "riding on an ass and a colt, the foal of an ass." Now the Latins send to Gaza for palms which are blessed on that day and distributed to the people. On Maunday Thursday the ceremony of "washing the feet" is performed by the Latins, and on the corresponding day of the Greek calendar the Greeks perform a similar rite. The most disgraceful performance in which the Latins once participated is now confined to the Greeks alone. It is the reception of the Holy Fire which is supposed to be sent from heaven into the Sepulchre on every Easter Eve. Dean Stanley's description is so striking that with it we may close our account of this wonderful temple:

"The time is the morning of Easter Eve, which by a strange anticipation here, as in Spain, eclipses Easter Sunday. The place is the great rotunda of the nave, the model of all the circular churches of Europe, especially that of Aix-la-Chapelle. Above is the great dome with its rents and patches waiting to be repaired, and the sky seen through the opening in the centre, which here, as in the Pantheon, admits the light and air of day. Immediately beneath are the galleries, in one of which, on the northern side—that of the Latin convent—are assem-

bled the Frank spectators. Below is the Chapel of the Sepulchre—a shapeless edifice of brown marble; on its shabby roof a meagre cupola, tawdry vases with tawdry flowers, and a forest of slender tapers; whilst a blue curtain is drawn against its top to intercept the rain admitted through the dome. It is divided into two chapels—that on the west containing the Sepulchre, that on the east containing 'the Stone of the Angel.' Of these, the eastern chapel is occupied by the Greeks and Armenians. On its north side is a round hole from which the Holy Fire is to issue for the Greeks. A corresponding aperture is on the south side for the Armenians. At the western extremity of the Sepulchre, but attached to it from the outside, is the little wooden chapel, the only part of the church allotted to the poor Copts; and further west, but parted from the Sepulchre itself, is the still poorer chapel of the still poorer Syrians, happy in their poverty however for this, that it has probably been the means of saving from marble and decoration the so-called tombs of Joseph and Nicodemus, which lie in their precincts, and on which rest the chief evidence of the genuineness of the whole site.

"The Chapel of the Sepulchre rises from a dense mass of pilgrims who sit or stand wedged around it; whilst round them, and between another equally dense mass which goes round the walls of the church itself, a lane is formed by two lines, or rather two circles, of Turkish soldiers stationed to keep order. For the spectacle which is about to take place nothing can be better suited than the form of the rotunda, giving galleries above for the spectators and an open space below for the pilgrims and their festival. For the first two hours everything is

tranquil. Nothing indicates what is coming except that the two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clench never relaxed. It is about noon that this circular lane is suddenly broken through by a tangled group rushing violently round till they are caught by one of the Turkish soldiers. It seems to be the belief of the Arab Greeks that unless they run round the Sepulchre a certain number of times the fire will not come. Possibly also there is some strange reminiscence of the funeral games and races round the tomb of an ancient chief. Accordingly, the night before and from this time forward for two hours a succession of gambols takes place which an Englishman can only compare to a mixture of prisoner's base, football and leap-frog round and round the Holy Sepulchre. First he sees these tangled masses of twenty, thirty, fifty men starting in a run, catching hold of each other, lifting one of themselves on their shoulders, sometimes on their heads, and rushing on with him until he leaps off, and some one else succeeds; some of them dressed in sheepskins, some almost naked; one usually preceding the rest as a fugleman, clapping his hands, to which they respond in like manner, adding also wild howls, of which the chief burden is 'This is the Tomb of Jesus Christ—God save the Sultan—Jesus Christ has redeemed us!' What begins in the lesser groups soon grows in magnitude and extent till at last the whole of the circle between the troops is continuously occupied by a race, a whirl, a torrent of these wild figures, like the Witches' Sabbath in 'Faust,' wheeling round the Sepulchre. Gradually the frenzy subsides or is checked; the course is cleared, and out of the Greek church on the east of the rotunda a long pro-

cession with embroidered banners, supplying in their ritual the want of images, begins to defile round the Sepulchre.

"From this moment the excitement, which has before been confined to the runners and dancers, becomes universal. Hedged in by the soldiers, the two huge masses of pilgrims still remain in their places, all joining however in a wild succession of yells, through which are caught from time to time strangely, almost affectionately, mingled the chants of the procession—the solemn chants of the Church of Basil and Chrysostom, mingled with the yells of savages. Thrice the procession paces round; at the third time the two lines of Turkish soldiers join and fall in behind. One great movement sways the multitude from side to side. The crisis of the day is now approaching. The presence of the Turks is believed to prevent the descent of the fire, and at this point it is that they are driven, or consent to be driven, out of the church. In a moment the confusion, as of a battle and a victory, pervades the church. In every direction the raging mob bursts in upon the troops, who pour out of the church at the southeast corner—the procession is broken through, the banners stagger and waver. They stagger and waver and fall amidst the flight of the priests, bishops and standard-bearers hither and thither before the tremendous rush. In one small but compact band the Bishop of Petra (who is on this occasion the Bishop of 'the Fire,' the representative of the Patriarch) is hurried to the Chapel of the Sepulchre, and the door is closed behind him. The whole church is now one heaving sea of heads resounding with an uproar which can be compared to nothing less than that of the Guild-

hall of London at a nomination for the city. One vacant space alone is left; a narrow lane from the aperture on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the fire; on each side of the lane, so far as the eye can reach, hundreds of bare arms are stretched out like the branches of a leafless forest—like the branches of a forest quivering in some violent tempest.

"In earlier and bolder times the expectation of the Divine presence was at this juncture raised to a still higher pitch by the appearance of a dove hovering above the cupola of the chapel—to indicate, so Maundrell was told, the visible descent of the Holy Ghost. This extraordinary act, whether of extravagant symbolism or of daring profaneness, has now been discontinued; but the belief still continues—and it is only from the knowledge of that belief that the full horror of the scene, the intense excitement of the next few moments, can be adequately conceived. Silent—awfully silent—in the midst of this frantic uproar, stands the Chapel of the Holy Sepulchre. If any one could at such a moment be convinced of its genuineness, or could expect a display of miraculous power, assuredly it would be that its very stones would cry out against the wild fanaticism without and wretched fraud within by which it is at that hour desecrated. At last the moment comes. A bright flame as of burning wood appears inside the hole—the light, as every educated Greek knows and acknowledges, kindled by the Bishop within—the light, as every pilgrim believes, of the descent of God himself upon the Holy Tomb. Any distinct feature or incident is lost in the universal whirl of excitement which envelopes the church as, slowly,

gradually, the fire spreads from hand to hand, from taper to taper, through the vast multitude—till at last the whole edifice from gallery to gallery and through the area below is one wide blaze of thousands of burning candles. It is now that, according to some accounts, the Bishop or Patriarch is carried out of the chapel in triumph on the shoulders of the people in a fainting state, 'to give the impression that he is overcome by the glory of the Almighty, from whose immediate presence he is believed to come.' It is now that a mounted horseman, stationed at the gates of the church, gallops off with a lighted taper to communicate the sacred fire to the lamps of the Greek church in the convent at Bethlehem. It is now that the great rush to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, through the one entrance to the church, leads at times to the violent pressure which in 1834 cost the lives of hundreds. For a short time the pilgrims run to and fro—rubbing their faces and breasts against the fire to attest its supposed harmlessness. But the wild enthusiasm terminates from the moment that the fire is communicated; and perhaps not the least extraordinary part of the spectacle is the rapid and total subsidence of a frenzy so intense—the contrast of the furious agitation of the morning with the profound repose of the evening when the church is once again filled—through the area of the rotunda, the chapels of the Copt and Syrian, the subterranean church of Helena, the great nave of Constantine's basilica, the stairs and platform of Calvary itself, with the many chambers above—every part, except the one chapel of the Latin church, filled and over-

laid by one mass of pilgrims, wrapt in deep sleep and waiting for the midnight service.

"Such is the Greek Easter—the greatest moral argument against the identity of the spot which it professes to honor—stripped indeed of some of its most revolting features, yet still, considering the place, the time, and the intention of the professed miracle, probably the most offensive imposture to be found in the world."

The *Haram esh-Sherif*, the Noble Sanctuary, is one of the most sacred of all Mohammedan holy places, ranking next to the Kaaba at Mecca. In the Koran Mohammed himself professes to have visited it, and on that account it was for ages protected from the profane footsteps of any man who was not a Moslem. Until the year 1854 all but Moslems were rigidly excluded; and it was only at the peril of their lives that Catherwood and Arundale succeeded in 1833 in making the first accurate measurements of the Haram and its edifices. Since the Crimean war travellers have been readily admitted, except at the time of the great Mohammedan festivals. The Jews, however, have never sought that privilege, lest they might ignorantly commit the sin of treading on the site of "the Holy of Holies."

In a general way the Haram corresponds with the ancient Temple area, but there is no certainty concerning the details. It is probable however that the Temple stood somewhere in the southwest angle, and not on the spot now occupied by the *Kubbet es-Sakhra*, or Dome of the Rock, which is the most conspicuous object of the Haram. In the opinion of some ingenious topographers the site of the latter building was not even included within the Temple area, but was altogether without the

ancient wall, and was in fact the place of the Crucifixion and Resurrection of Christ. According to the same theory, which is not without plausibility, the Dome of the Rock, and not the Church of the Holy Sepulchre, occupies the site of the Anastasis or Great Church of the Resurrection built by Constantine. Into the discussion of this theory, which has been bitterly opposed, we shall not here enter, but shall confine ourselves to a brief survey of the Haram and its most prominent features.

The Haram is entered on the north by three gates and on the west by seven, of which the principal is the Bab es-Silseleh, already mentioned, at the eastern end of David Street. Passing that gate we find ourselves in an extensive but irregular quadrangle, measuring on the east five hundred and twelve yards, on the west five hundred and thirty-six, on the north three hundred and forty-eight, and on the south three hundred and nine. It is almost level, the only exception being at the northwest corner, which is about ten feet higher than the other corners. The west side is partly flanked with houses under which are open arcades. The two most prominent objects of the Haram are the Dome of the Rock and the *Mosque el-Aksa.*

The rock over which the dome is built is not mentioned in Holy Scripture, and it cannot be the threshing-floor of Araunah the Jebusite (2 Sam. xxiv : 16–25), since the Temple, which was built over that spot, was undoubtedly to the south of this rock. According to Jewish and Moslem tradition however Melchizedek, the King of Salem, offered sacrifice upon it; it was here that Abraham was about to offer up his son Isaac, and the rock itself was anointed by Jacob. The Ark of the Covenant once stood

here; here it was concealed by the Prophet Jeremiah; and here, beneath, was the *Shemhamphorash*, the ineffable name of God, which Jesus is said to have read, and by the use of which He had power to work miracles. Under the rock is a cavern to which we descend by eleven steps, and the hollow sound under foot indicates the existence of another cave beneath. In the cavern places are shown where Abraham and Elijah used to pray, and where Mohammed left the mark of his head on the rocky ceiling. Mohammed declared that one prayer offered here was more potent than a thousand offered elsewhere, and from this place he took his flight to heaven on his miraculous steed, El-Burak. As his body rose heavenward, it pierced in the ceiling of the rock a round hole, which is still to be seen and is probably nothing else than the opening of an ancient cistern formerly occupying the place of the present cavern. Ferguson however believes this cavern to have been the Sepulchre of Christ.

Omitting further mention of the innumerable legends connected with the rock and the underlying cavern, we may now observe the edifice which stands above it on a platform ten feet higher than the rest of the Haram. The *Kubbet es-Sakhra* is a large and lofty octagon, each of the sides measuring sixty-six feet in length. The sides were once covered externally with marble, but the upper part is now encrusted with porcelain plates, which were added by Soliman the Magnificent in 1528. On four of the sides are gates with porticoes, above each of which are six windows; in each of the other sides are six windows.

The interior is fifty-eight yards in diameter, and is divided into three concentric parts by two series of sup-

ports. The first series consists of eight piers and sixteen columns, making with the outer wall an octagonal aisle. A second and wider aisle, if it can properly be so called, is formed by a second row of supports, on which rests the *dome* over the rock. The pavement of the interior is of marble mosaic, covered in places with straw mats. The dome is sixty-five feet in diameter and nearly a hundred feet high. It is made of wood, and on the outside is covered with lead. The inside is covered with tablets of wood painted blue, and richly adorned with painted and gilded stucco. The windows admit a solemn but insufficient light. The panes are not painted, but are composed of separate pieces of variously colored glass, set in plaster and fastened with clamps of iron.

There is no doubt whatever that the Dome of the Rock was originally a Christian church, however much it may have been changed in detail in later centuries. It produced on the Crusaders a profound impression, and some of them believed it to be the veritable Temple of Solomon. The renowned order of knighthood founded here was called the Order of the Temple, and the Dome of the Rock was adopted as a part of the armorial bearings of the Knights Templar. The plan of the building was carried by the Templars to Europe, and churches in Metz, Laon and London which still exist owe their peculiar form to the model of the Dome of the Rock. At Milan its polygonal outline is reproduced in the background of Raphael's famous Sposalizio in the Brera.

The eastern door of the Kubbet es-Sakhra is called *Bab es-Silseleh*, or Door of the Chain, which is not to be confounded with the outer gate of the same name which opens from the city into the Haram. The Moslem tra-

dition is that a chain was once stretched across this door by Solomon, or perhaps by God himself, for the detection of false witnesses; and while a truthful witness could safely grasp it, the touch of a perjurer instantly caused one of its links to fall. In commemoration of this miraculous test a building called *Kubbet es-Silseleh*, the Dome of the Chain, and also called *Mekhmet Daud*, or David's Place of Judgment, stands in front of Bab es-Silseleh. It is an elegant little pavilion, consisting of two concentric rows of columns, of which the outer forms a pentagon and the inner a hendecagon. In this centre rises a hexagonal drum surrounded by a dome which is surmounted with a crescent.

At the southeast corner of the raised platform of the dome is an elegant pulpit of marble, recently restored, where sermons are preached every Friday in the sacred month of Ramadin. It is a noble specimen of Arabian art. Below the flight of steps which rises to the platform on the west is an elegant fountain structure dating from the fifteenth century. In the east wall of the Haram is the closed gate called the Golden Gate, already described (p. 474), and north of it is a modern mosque called the Throne of Solomon, from a legend that he was found dead here. It is said that in order to conceal his death from the demons who had been in subjection to him, Solomon supported himself on his seat with his staff, and it was not until the worms had gnawed the staff asunder and had let the body fall that the demons knew of their deliverance from Solomon's authority.

At the southwest of the Haram is the great Mosque el-Aksa, a very complicated pile of buildings of great interest to the architectural antiquary, and having at its

southeast corner the Mosque of Omar. It is entered by a porch of seven arcades, opening into as many aisles of the main building. It was founded by the Emperor Justinian as a basilica in honor of the Blessed Virgin. It has been repeatedly altered, but the original features of the basilica can still be traced. It has many legends attached to it, but the only sacred historical spot it contains is the Double Gate (p. 473), which is probably the *Huldah* Gate of the Talmud. Through it we may safely believe that our Saviour often entered the Great Porch (pp. 230, 473) on the south of the platform of Herod's Temple.

Here we leave the ever-sacred precincts of the Holy Temple. After our long journey through the Holy Land of the Holy Life, and after visiting the City of the Precious Death and Burial of Jesus Christ, as we quit these hallowed scenes the last point on which our eyes rest is the crest of Olivet, not far from the last spot of earth on which the Saviour's feet stood when about to make his glorious Ascension.

INDEX.

Abd el Mejid, 100
Abdul Medjid, Sultan, 485
Abel-Beth-Maachah, 429
Abel-Maim, 429
Abel-shittim, 189
Abiathar, 330, 332
Abil, 429
Abila, 182
Abimelech, 102, 110, 364
Abinadab, 43
Abishai, 71, 380
Abner, 56, 96, 186
Abraham, 18, 91, 98, 100, 102, 224, 288, 342, 358 361, 371, 494, 508, 509
Abraham's Oak, 98
Absalom, 19, 97, 179, 186, 208
Accho, 402
Aceldama, 447
Acre, 137
Adonijah, 330
Adullam, Cave of, 71, 115, 282, 285
Aelia Capitolina, 241
Ætius Lyddensis, 47
Agag, 333
Agrippa I., 236
Agur, 350
Ahab, 103, 130, 145, 206, 324, 411
Ahaz, 254
Ahaziah, 130, 143, 146
Ahiah, 339
Ahimelech, 331
Ai, 336, 337
Ain Duk, 204
Ain-el-Barideh, 314
Ain el Hod, 208
Ain el-Tin, 306
Ain es Sultan, 199
Ain-hajla, 197
Ain Jidi, 287
Ain Mudawarah, 303
Ain Sitti Mariam, Jerusalem,
Ain Umm el Derej, Jerusalem, 260
Ajalon, 50
Akir, 116, 117
Akka, 402
Akra, the, Jerusalem, 220, 222
Akrabbin, 355
Alexander the Great, 105, 112, 233, 413
Altar of Incense, Tabernacle, 226
Amalekites, 139
Amasa, 57
Amaziah, 232
Ammaus, 315
Ammon, oracle of, 12
Ammonites, 180, 284
Amorites, 188
Amos, 19, 196, 284
Amwas, 41
Anak, 91, 95
Anakim, 94
Ananias, High Priest, 237
Anastasis, 492
Anata, 330
Anathoth, 44, 330
Anchorites, 274
Anderson, Major, 383, 386
Andrew, 296, 308
Andromeda, legend of, 12
"Angel to the Shepherds," 73
Angel's Chapel, Jerusalem, 496
Anna, 80, 459
Annas, High Priest, 271
Antigonus, 282
Antiochus II., 234
Antiochus Epiphanes, 234
Antiochus the Great, 404
Antipas, 108
Antipater, 106, 235
Antonines, 186
Antony, 199
Aphek, 324
Apostles' Spring, 208
Apple of Sodom, 205
Aqueducts, 252
Arabs, 203, 206
Ararat, 372
Araunah the Jebusite, 223, 508
Arba, 91
Arbela, 314
Arch of the Emperors, Jerusalem, 498
Archelaus, 14, 108, 200

Arimathæa, 36
Ark of God, 353
Ark of the Covenant, 42, 116, 226, 508
Armageddon, 143
Armenian Convent, Joppa, 9
Armenian Monastery, Jerusalem, 481
Armenian Quarter, Jerusalem, 481
Aroer, 188
Artaxerxes, 233
Arundale, Mr., 507
Asahel, 71
Asaph, 228
Ascalon, 112
Ascalonites, 113
Ashdod, 110, 113, 116
Asher, 357, 385, 404
Ashkelon, 110, 112
Ashkenazim, 480
Ashraf, Sultan, 406
Askalon, 112, 82, 83
Astarte, 113, 415
Ataroth-Addar, 341
Athlit, 127
Augustus, Cæsar, 13, 73, 369, 413, 436
Auranitis, 35
Avim, 109
Azekah, 54
Azotus, 114

Baal-Hermon, 433
Bab ed-Daheriyeh, 473
Bab el-Amud, 475
Bab el-Asbat, 474
Bab el-Khalil, 470
Bab el-Mugharibeh, 472
Bab en-Neby Daud, 472
Bab er-Rameh, 473
Bab es-Silseleh, 477, 508, 510
Bab et-Tobeh, 473
Bab ez-Zahiri, 475
Bab Sitti Mariam, 474
Bacchides, Syrian general, 284
"Backshcesh," 4, 473
Baedeker, 236
Bahr Lut, 33
Balaam, 83
Baldwin, I., 89, 405, 418
Baldwin III., 423
Baldwin, IV., 423
Balthasar, 82
Banatha, 182
Banias, 32, 435
Barak, 135, 136, 426, 428
Bar-Cochba, 83
Bar-Cochebas, 241
Bar-Jona, 296
Bar-Jesus, 78
Bar-Tholomew, 296
Bartlett, William H., 487
Barzillai, 70
Bashan, 34
Basilica of the Cross, Jerusalem, 492
Basilides, priest, 126
Bath of the Patriarch, Jerusalem, 490
Batihah, 323
Bay of Acre, 403
Bazaar, Joppa, 7
Bazaars, 378, 483
Beautiful Gate, Jerusalem, 474
Beelzebub, 117
Beeroth, 57, 341
Beersheba, 102
Bees, 425
Beirut, 2
Beisan, 141
Beit Dejan, 44, 117
Beitin, 342, 348
Beit Lahm, 62
Beit Nebala, 46
Beit-nimrim, 188
Beit Ur el foka, 48
Beit Ur el tahta, 48
Belus, 403
Ben-hadad, 169
Benhadad, King of Syria, 324, 366, 429
Benjamites, 184, 352
Berenice, 237
Bethabara, 170
Beth-abra, 189
Bethany, 208
Beth-barah, 169
Beth Dagon, 45, 110, 116, 117
Bethel, 342, 432
Beth-Gan, 143
Beth-Hogla, 174
Beth-Hoglah, 197
Beth Heron, 48, 50, 55, 59
Bethlehem, 66
Beth-nimrah, 188
Beth-phage, 208
Beth-rehob, 429
Bethsaida, 321
Bethsaida Julias, 308, 321
Bethsaida of Galilee, 307
Beth-shan, 141
Beth-shean, 182, 421
Bethshemesh, 43
Beth-shemesh, 117
Bezetha, Jerusalem, 220, 225

Biarahs, 9, 26
Bibars, 311
Birds, 23, 38, 174
Bir-el-Khebir, 60
Bir-es-seba, 102
Bireh, 341
Bir Eynb, Jerusalem, 42, 261
Birket el Hamman, Jerusalem, 263
Birket es Sultan, Jerusalem, 253, 254
Birket Hamman el-Batrak, Jerusalem, 263
Birket Israil, Jerusalem, 262, 264, 474
Birket Jiljalia, 195
Birket Mamilla, Jerusalem, 253
Birket Sitti Mariam, Jerusalem, 253
Bir Yakub, 357
Blanche Garde, 114
Blessed Virgin, 73, 78, 152, 512
Blue iris, the, 120
Boaz, 18, 69, 200
Bonaparte, Napoleon, 9, 15
Bonar, Rev. Andrew, 386
Book of Ruth, 67
Bostra, 35
Bozra, 35
Bridge of Jacob's Daughters, 423
Brocardus, 300
Brook of Cherith, 206
Broom trees, 103
Brothers of the Hospital, 489
"Bulls of Bashan," 171, 425
Burak, 250

Cabul, 392, 411
Cæsar, 13
Cæsarea, 121
Cæsarea, Philippi, 32, 435, 437
Caiaphas, high priest, 212
Caleb, 94
Cambyses, 412
Camels, 5, 407
Cana, 297
"Cana of Galilee," 298
Capernaum, 299
Caphar Nahum, 304
Caravans, 193
Carchemish, 91
Carmelites, 126
Carthage, 411
Caspar, 82
Castle of Abraham, 97
Castle of Goliath, 470
Castle of Lazarus, 210
Catherwood, Mr., 507
Catholicon, Jerusalem, 498
Cave of Adullam, 71, 115, 282, 285
Cave of Khureitum, 287
Cave of Machpelah, 18, 91, 92, 93, 99
Cave of the Agony, Jerusalem, 460
"Cave of the Nativity," Bethlehem, 89
Cavern of Redekiah, 450
Cepheus, Æthiopian king, 12
Cestius Gallus, 47, 56, 237
Chaffering and cheapening, 5, 24, 484
Chaldeans, 199
Chamber of the Last Supper, Jerusalem, 445
Chapel of Adam, Jerusalem, 500
Chapel of Helena, Jerusalem, 499
Chapel of Longinus, Jerusalem, 498
Chapel of Mary, Jerusalem, 500
Chapel of St. James, Jerusalem, 494
Chapel of St. Mary Magdalene, Jerusalem, 494
Chapel of the Agony, Jerusalem, 500
Chapel of the Apparition, Jerusalem, 497
Chapel of the Archangel Michael, Jerusalem, 494
Chapel of the Crowning with Thorns, Jerusalem, 499
Chapel of the Derision, Jerusalem, 499
Chapel of the Discovery of the Cross, Jerusalem, 499
Chapel of the Forty Martyrs, Jerusalem, 494
Chapel of the Holy Sepulchre, Jerusalem, 496
Chapel of the Invention of the Cross, Jerusalem, 499
Chapel of Jacobites, Jerusalem, 497
Chapel of the Parting of Christ's Raiment, Jerusalem, 499
Chapel of the Raising of the Cross, Jerusalem, 499
Chapel of the Sepulchre, Jerusalem, 496
Chapel of the Syrians, Jerusalem, 497
Chapel of the Tomb of the Virgin, Jerusalem, 459
Chateau Neuf, 429
Chedorlaomer, 288, 438
Cherubim, Tabernacle, 226
Chief Mountain, 433
Chimham, 70
Chinnereth, 300
Chorazin, 310
Christ Church, Jerusalem, 481

Christian Street, Jerusalem, 488
Church of Calvary, Jerusalem, 492
Church of St. Anna, Jerusalem, 485
Church of St. George of Cappadocia, Ludd, 48
Church of St. Mark, Tyre, 415
Church of St. Mary, Bethlehem, 88
Church of St. Mary, Jerusalem, 492
Church of the Annunciation, Nazareth, 153
Church of the Ascension, Jerusalem, 464
Church of the Cross, Jerusalem, 492
Church of the Holy Sepulchre, Jerusalem, 241, 487, 490–504
Church of the Prophet Jeremiah, Karget el Enab, 43
Church of the Resurrection, Jerusalem, 492
Citadel, Jerusalem, 471, 248
Citadel of Zion, 320
City gates, 17
City of Baal, 42
City of David, 217
City of Forests, 42
City of Grapes, 42
City of Jupiter, 47
City of Palm Trees, 197, 200
Clarke, Dr. Edward D., 153, 360
Claudius, Emperor, 404
Cleopatra, 199, 404
Coenaculum, 445
Cold Fountain, 314
Colony of the German Temple, 11
Column of the Derision, Jerusalem, 499
Column of the Swinging, Jerusalem, 497
Conder, Captain Charles R., 30, 38, 43, 120, 135, 195, 276, 351, 454, 457
Coneys, 175
Constantine, Emperor, 89, 241, 465
Convent of Elijah, Mount Carmel, 127
Convent of Mar Elyas, Mount Carmel, 126
Convent of Mar Saba, 279
Convent of St. Elijah, 62
Convent of Sisters of Zion, Jerusalem, 485
Convent of the Greek Church, Joppa, 8
Coptic Khan, Jerusalem, 488
Cornelius, Centurion, 122
Cotton Grotto, Jerusalem, 475
Council of Nicæa, 47
Court of Israel, Temple of Herod, Jerusalem, 231
Court of the Priests, Temple of Herod, Jerusalem, 231
Court of the Women, Temple of Herod, Jerusalem, 231
Crassus, 235
Crusades, the, 244
Crusaders, 378, 389, 397, 414, 418, 446, 461, 465, 493, 510
Cuthites, 356
Cyprus, 412
Cyrenius, 73
Cyrus the Great, 233

Dagon, idol of, 116
Dalhamia, 315
Dalmamia, 315
Dalmanutha, 314
Damascus, 182
Damascus Gate, Jerusalem, 474, 475
Dan, 430
Danites, 431
Daphne, 376
Darius, 233
David, 19, 23, 57, 61, 70, 71, 96, 101, 111, 113, 115, 142, 144, 169, 178, 186, 196, 208, 217, 220, 222, 223, 285, 288, 331, 429
David Street, Jerusalem, 477
David's Place of Judgment, Jerusalem, 511
Dead Sea, 33, 191
Deborah, 135, 426
De Bouillon, Godfrey, 244, 493, 497
Decapolis, confederacy of, 182
Defneh, 376
Deir Eynb, 42
Deir Mar Elyas, Mount Carmel, 62, 127
De Lusignan, Guy, 397, 405
Derketo, goddess, 13, 113
Desgenettes, French surgeon, 9
"Dews of Hermon," 433
Dibash, 98
Dibs, 98
Dion, 182
Diospolis, 47
Docus, 204
Doeg, 331
Dogs, 6, 22, 38
Dome of the Chain, Jerusalem, 511
Dome of the Rock, Jerusalem, 507, 510
Donkeys, 5
Door of the Chain, Jerusalem, 510

Dorcas, 14, 46
Double Gate, Jerusalem, 473, 512
Doves, 271
Dragon Well of Jeremiah, Jerusalem, 254
Drake, Tyrwhitt, 287
"Dromedaries of Midian," 407
Druses, 128
Dung Gate, Jerusalem, 250, 472
Dye-works, 413

Ebal, 383
Eben-ezer, 60
Ecce Homo Arch, Jerusalem, 485
Edamites, 238
Edrei, 425
Edward I., 126
Eighth Station of the Way of the Cross, Jerusalem, 487
Ekron, 110, 116
El Azariyeh, 209
El-Burak, 509
Eleazer, 237, 239, 290
El-Elohe-Israel, 362
Eleventh Station of the Way of the Cross, Jerusalem, 487
El Ferdis, 282
El Fuleh, 137
El Fureidis, 282
El Ghuweir, 301
El Haditha, 46
El-Harathiyeh, 135
Eli, 19, 111, 353
Eliezer of Damascus, 95
Elijah, 103, 127, 129, 130, 131, 132, 146, 179, 189, 198, 206, 352, 416, 509
Elimelech, 68
Elizabeth, 90
El Jib, 49, 56
El Jish, 312
Elkanah, 353
El Khalil, 97
Elisha, 132, 179, 189, 198, 347, 389
El Khuds, 241, 443
El Kobab, 40
El Lazariyeh, 209
El-Lebbun, 352
El-Leddan, 430
El-Lubiyeh, 399
El Maharrakah, 128
El Meshed, 298
El Tell, 437
El Yahudiyeh, 45
Emir David of Kerek, 244
Emir ed-Din, 419
Emmaus, 41, 44, 315
Empress Helena, 241, 464, 467
En-Dor, 140
Eneas, 46
En-Gannim, 143, 144
Engedi, 190, 287
English Hospital, Jerusalem, 481
English Mission House, Jerusalem, 441
En Nazirah, 151
En Rogel, 262
En-shemesh, 208
"Ephphatha," 422
Ephraim, 336
Ephraimites, 169, 181
Ephrath, 62
Ephron, 92
Er Rann, 335
Er Riha, 194, 205
Esarhaddon, 367
Esau, 93
Esdraelon, Plain of, 31, 134, 142, 144, 426
Esdud, 113, 114
Esfia, 124
Esh-colah, 98
Essenes, 274, 278
Es Semakh, 325
Etam, 281, 283
Eternal Gate, Jerusalem, 473
Ethbaal, 411
Et Tabighah, 305
Et Tell, 321, 336
Eusebius, 123, 415, 467

Faba, castle, 137
"Face of God," 187
Fakhr ed-Din, 419
Farrar, Archdeacon, 83, 105, 150, 272
Feast of Tabernacles, 479
Felix, Roman governor, 123
Fergusson, James, 470, 484, 509
Festival of the Raising of the Cross, 474
Festus, Roman governor, 123
Field of Blood, Jerusalem, 447
Field of the House of Oppression, 429
"Field of the Mighty," 57
Fifth Station of the Way of the Cross, Jerusalem, 486
Fik, 324
First Station of the Way of the Cross, Jerusalem, 485
Flavius Silva, 290
Flies, god of, 117
Flowers, 425
Fountain Gate, Jerusalem, 250

Fountain of Hoglah, 197
Fountain of Steps, Jerusalem, 260
Fountain of the Virgin, Nazareth, 152
Fourth Station of the Way of the Cross, Jerusalem, 486
Frank Mountain, 282
Frederick II., 244
Frederic Barbarossa, Emperor, 414
"From Dan even unto Beersheba," 432
Fruit trees, 9, 26, 37
Fuleh, 138
Fulke, King, 114
Fuller's Spring, 262

Gabinius, Roman general, 369
Gad, 35, 178
Gadara, 182
Gadarenes, 323
Gadaritas, 183
Galilee, 238, 392
Gamala, 324
Gamaliel, 271
Ganne Sarim, 301
Garden of Gethsemane, 460, 468
Garden of Elijah, 127
Garden of Princes, 301
Garden of the Olive Press, Jerusalem, 460
Gardens, 9, 25
Gate of Flowers, Jerusalem, 475
Gate of Herod, Jerusalem, 474
Gate of Mercy, Jerusalem, 474
Gate of Repentance, Jerusalem, 473
Gate of the Chain, Jerusalem, 477, 482
Gate of the Columns, Jerusalem, 475
Gate of the Haram, Jerusalem, 482
Gate of the Lady Mary, Jerusalem, 474
Gate of the Moors, Jerusalem, 472
Gate of the Prophet David, Jerusalem, 472
Gate of the Tribes, Jerusalem, 474
Gate of the Valley before the Dragon Well, Jerusalem, 250
Gate Shushan, Jerusalem, 474
Gath, 110, 114, 115
Gath-Hepher, 298
Gaza, 96, 110
Geba, 335
Ge Bene Hinnom, 445
Gehazi, 133
Gehenna, 445
Geikie, Dr. H. L., 2, 11, 72, 87, 193, 271, 289, 376, 381, 436, 454
Geodes, 177
Gerar, 110
Gerasa, 182, 186
Gergesa, 323
Gergesenes, the, 323
Gessius Florus, Roman governor, 237
Gethsemane, 460, 468
Gezer, 40
Ghazza, 111
Ghuzzeh, 111
Ghor, 33
Ghor, river, 169
Giants, 94
Gibbon, Edward, 405, 417
Gibeah, 184
Gibeah of Benjamin, 332
Gibeah of Saul, 332
Gibeon, 56, 227
Gibeonites, 50, 334, 341
Gibraltar of Palestine, 438
Gideon, 138, 188
Gilead, 35
Gilgal, Plain of Jordan, 50, 195, 352, 353
Gimzo, 48
Giscala, 312
Glass, 403, 414, 418
Golden Candlestick, Tabernacle, 226
Golden Gate, Jerusalem, 473, 511
Goliath, 114
Gophna, 349
Golgotha, Jerusalem, 453, 499
Grapes, 97
Great Altar of Burnt Offering, Temple of Herod, Jerusalem, 231
Great Mosque, Nabulus, 378
Great Porch, Herod's Temple, Jerusalem, 512
Great Sanhedrin, 318
Greek Easter, 501-506
Green Mosque, Nabulus, 379
Grotto of Jeremiah, Jerusalem, 451
Grotto of the Agony, Jerusalem, 460
Grotto of the Sepulchre, Jerusalem, 496
"Guardian of Mount Zion," 446
Guerin, 16
Guilds, 105
Guillemot, Captain, 17

"Habitation of Chimham," 70
Hackett, Dr., 349, 353, 354
Hadid, 46

Hadrian, Emperor, 47, 241, 304
Hadrur Khan, 207
Hagar, 102
Hai, 336
Haiath, 336
Haifa, 2, 403
Hammam el Batrak, Jerusalem, 263
Hammam el-Batrak, 490
Hammam esh-Shifa, Jerusalem, 264, 483
Hammath, 315
Hannah, wife of Elkanah, 353
Hannan, High Priest, 271
Haram esh-Sherif, 477, 507
Haram Area, Jerusalem, 223
Haram, the, 507–512
Harosheth, 135, 425
Harper, Henry A., 206
Hasbani, the, 429
Hashbeya, 34
Hattin, battle of, 397
Haunt of Partridges, 197
Hauran, 34
Hazael, 146
Hazezon-Tamar, 287
Hazor, 425, 426
Head of the Spring, 408
Healing Bath, Jerusalem, 264
Heber, 136
Hebron, 90, 100, 273
Hebron Gate, 470
Helkath-hazzurim, 57
Heraclius, Emperor, 243
Hermits' caves, 279
Hermon, 34
Hermons, 434
Hermonites, 434
Herod Agrippa I., 122, 225
Herod Agrippa II., 237
Herod Antipas, 316, 317
Herod Philip, 435
Herod the Great, 13, 80, 105, 113, 120, 199, 247, 282, 290, 314, 369
Herodians, 278
Herodium, 282
Hero's Well, 60
Heshbon, 35
Heth, 46
Heth, children of, 91
Hezekiah, 111, 222, 232, 254, 263
Hiel, 198
Hieromax, the, 169
Hill of Beans, 332
Hill of Evil Counsel, 212, 447
Hill of Moreh, 147
Hill of the Judge, 430
Hill of the Precipitation, Nazareth, 154
Hill of the Prophets, 212
Hill of the Ruin, 425
Hillel, the Looser, 271
Hills of Samaria, 31
Hippene, 325
Hippicus, 470
Hippos, 182, 325
Hiram, King of Tyre, 2, 13, 392, 410
Hittite Empire, 46
Hittites, 91, 92
Hivites, 341, 362
Holy City, 443
Holy Family, the, 90, 102, 104, 105, 117, 119, 124, 134, 150, 195, 391
Holy Fire, 501
Holy House of Loretto, 154
Holy Place, Tabernacle, 226
Holy of Holies, Tabernacle, 226
Holy of Holies, Temple of Herod, Jerusalem, 231
Holy Place, Temple of Herod, Jerusalem, 231
Honey, 98
"Honorable counsellor," 36
Hooker, Dr., 199
Horns of Hattin, 299
Hosea, 196
Hoshea (synonym for "salvation"), 77
Hospice of the Knights of St. John, Jerusalem, 221
Hospice of St. John, Jerusalem, 487
House of Annas, 447
House of Bread, 62
House of Caiaphas, 447
House of Dagon, 45, 110, 117
House of Dates, 208
House of Fish, 307
House of Flesh, 62
House of God, 342
House of Leopards, 188
House of Passage, 169
House of Simon, Joppa, 17
House of Sorrow, 208
House of the Ford, 169, 189
House of the Leopard, 188
House of the Poor Man Lazarus, Jerusalem, 486
House of the Rich Man Dives, Jerusalem, 486
House of (unripe) Figs, 208
Howe, Fisher, 454
Huldah Gate, 512
Hunin, 429

Iamblichus, 125
Ibrahim Pasha, 11, 87, 97, 100, 112, 245, 406, 419
Ibzan, 70
Idumeans, 238
Ijon, 429
Infants, slaughter of, 86
Inn of the Good Samaritan, 270
Irbid, 314
Iris, 425
Irrigation, 9, 35
Isaac, 91, 93, 100, 102, 224, 494, 508
Isaiah, 20, 22, 81, 254, 255, 256, 340, 359
Ish-bosheth, 56, 101, 186
Ishmael, 93
Issachar, 144
Izates, 450

Jabbock River, 34
Jabin, 135, 426
Jacob, 63, 93, 100, 103, 177, 186, 187, 188, 345, 361, 379
Jacob's Well, 357, 386
Jaddua, High Priest, 233
Jael, 136
Jaffa, 1
Jaffa Gate, Bethlehem, 44, 445, 470
Jabesh, 185
Jabesh Gilead, 184
Jamai el Kebir, 378
Jamai el Nisr, 378
James, 439, 462
Jeba, 335
Jebel Duhy, 147
Jebel el Tur, 212
Jebel esh-Sheikh, 433
Jebel eth-Thelj, 433
Jebel Et-Tor, 357
Jebel et Tur, 149
Jebel Ferdis, 282
Jebel Karantel, 202
Jebel Mar Elyas, 127
Jebel Mebbeh, 190
Jebel Shihan, 58
Jebel Sulemiyeh, 357
Jebel Usdum, 34
"Jebusite, the," 217
Jehoash, 104, 232
Jehu, 143, 146, 347
Jehud, 45
Jenin, 143
Jephthah, 179, 188
Jerash, 186
Jerboa, the, 175
Jeremiah, 149, 176, 331, 353, 509
Jericho, 194, 197, 198, 199, 200
Jeroboam, 346, 365, 432
Jerome, 75
Jerusalem, 213, 215, 216–245, 443–512
Jeshimon, 275
Jesse, 69
Jesus, 26, 77, 143, 148, 154, 160, 163, 170, 182, 189, 200, 202, 207, 208, 209, 210, 211, 212, 214, 215, 216, 246, 255, 270, 271, 294–296, 298, 310, 329, 385, 388, 390, 392, 407, 408, 413, 421, 422, 436, 438, 440, 452, 459, 460. 462, 463, 469, 482, 484–486, 487, 495–497, 498, 499, 509
Jesus Barabbas, 78
Jesus Justus, 78
Jewish Hospice, Jerusalem, 445
Jewish Quarter, Jerusalem, 477
Jews' Wailing Place, Jerusalem, 479
Jezebel, 103, 145, 411
Jezreel, 139, 145
Jezzar Pasha, 406, 419, 423
Jezzar, the Butcher, 406
Jiljalia, 352
Jimzur, 48
Jisr Benat Yakub, 423
Joab, 19, 56, 57, 71, 96, 217, 429
Joachim, 459
Joash, 104, 222
Job, 18
Job's Monastery, 42
Job's Well, 42, 261
Jochanan, Rabbi, 96
John, 273, 284, 439, 462
John Hyrcanus, 369
John of Giscala, 238
John of Jerusalem, 126
John the Baptist, 170, 189, 278, 293, 389
Johnnites, 489
Jokneam, 134
Jonah, 11, 13, 298
Jonathan, 13, 67, 141, 285, 335
Joppa, 1
Jopppa, wife of Cepheus, 12
Joram, 146
Jordan, the, 32, 170, 192, 423, 430, 436
Jordan Valley, 32
Jose, 78
Joseph, 73, 75, 85, 93, 105, 108, 362, 459
Joseph, father of Jesus, 270, 272
Joseph of Arimathæa, 495, 497
Joseph the Patriarch, 358

Josephus, 78, 136, 160, 183, 217, 222, 225, 228, 229, 239, 248, 254, 255, 263, 265, 266, 290, 301, 305, 317, 318, 321, 359, 393, 400, 430, 438, 450, 470
Joshua, 13, 50, 94, 110, 145, 195, 196, 198, 321, 336, 337, 350, 363, 382, 410, 426, 428
Joshua (synonym for "whose salvation is Jehovah"), 77
Josiah, 142, 348, 432
Jotham, 224, 232, 365, 379
Jotopata, 400
Judah, 114
Judah Hak-Kadosh, 318
Judas, 212, 462
Judas Maccabeus, 13, 55, 60, 97, 169
Jufna, 349
Junot, Andoche, 138
Julian, Emperor, 242, 372
Justinian, Emperor, 243, 372, 512
Juttah, 90, 273

Kabr Hairan, 415
Kabul, 393
Kades, 428
Kadesh, 91
Kadesh-Naphtali, 428
Kaisariyeh, 124
Kanet el-Jelil, 298
Karyet el Enab, 42
Kasr el Yehudi, 193
Kasr Hajla, 197
Kastal, 44
Katamon, 61
Kedron Valley, 218, 280, 448, 458
Kefr Auna, 45
Kefr et-Tur, 464
Kefr Kenna, 298
Kenna, Spring, 298
Kepler, Johann, 84
Kerak, 58, 321
Kerazeh, 310
Keto, goddess, 13
Khalif Amar, 243
Khan Minyeh, 303, 306
Khan of the Merchants, Nabulus, 378
Khan Tujjar, 378
Kharezmians, 493
Khersa, 323
Khirbet el Atara, 341
Khurbet Erma, 43
Khureitun, 282, 285
King Agrippa, 123
Kirjath-Arba, 91
Kirjath Baal, 42
Kirjath-jearim, 42
Kishon, the, 135, 403
"Kitchen of the Virgin," Nazareth, 154
Kleber, 138
Knights of St. John, 405
Knights of St. John of Jerusalem, 488
Knights Templar, 510
Komnenus Kalfa, 494
Koran, 507
Kranion, 454
Kubbet es-Sakhra, 507, 509, 511
Kulat el-Jalud, 470
Kulat el Husn, 324
Kulonieh, 44
Kurun Hattin, 299

Laban, 177
Ladder of Tyre, 30, 407
Laish, 430
Lake Asphaltites, 34
Lake Huleh, 32, 171, 424
Lake of Capernaum, 300
Lake of Gennesareth, 300
Lake of Merom, 427
Lamentations of Jeremiah, 451
Land of the Philistines, 31
Latin Hospice, Joppa, 8
Latrun, 41
Latticed windows, 4, 20
"Lauras," 279
Lazarus, 208, 210
Leah, 64, 100
Lebonah, 352
Lejjun, 135
Lepers, 209, 472
Levites, 66
Lilies, 119, 425
Little Hermon, 147
Little Jordan, 430
Lod, 45
"Lord of Hair," 416
Lord's Table, 446
Louis IX., 419
Lot, 19, 191, 342, 361
Lot's Sea, 33
Lower Beth Horon, 48
Lower City, Jerusalem, 220, 222
Lower Pool of Gihon, 255, 445
Ludd, 44, 45
Luz, 342
Lydda, 45
Lynch, Lieutenant William F., 172, 213

Maccabees, 235, 291, 404
Macgregor, John, 324

Magdala, 313
Magians, 81
Mahaniam, 186
Mahneh, 186
Makkedah, 54
Makta, 193
Malek-el-Adel, 14, 15
Mambaz, 450
Mamelukes, 15
Mamre, 91, 98
Manasseh, 35, 224, 232, 368
Marcus Scaurus, 12
"Market-place," 471
"Marshes of the Acacia," 189
Marsh-mallow, the, 120
Martha, 208
Martineau, 125
Martyrion, Jerusalem, 492
Mary (mother of Jesus), 74, 75, 270, 272
Mary (sister of Martha), 210
Mary Magdalene, 313, 497
Masada, 290
McGregor, John, 403
Megiddo, 135, 142
Mehemet Ali, Pasha of Egypt, 245
Mejdel, 313
Mekhmet Daud, 511
Melchior, 82
Melchizedek, 358, 371, 508
Melek el Moaddin, Sultan, 244
Menelaus, priest, 234
Mensa Christa, Nazareth, 154
Mercy Seat, Tabernacle, 226
Meri Ibn Omar, 49
Merj Ayun, 429
Merril, Dr. Selah, 454
Mesadiyeh, 323
Micah, 66, 73, 431
Michmash, 335, 337
Midianites, 138, 139, 169, 188
Migdal Eder, 73
Migdol, 105
Millo, 222
Milton, John, 211, 261
Miracles, 132, 148, 200, 209, 255, 321, 422
Mizpah, 177, 353
Mizpeh, 58, 180
Moab, mountains of, 190
Modestus, Abbot, 492
Mohammed I., 359, 459, 507, 509
Mohammed II., 100
Mohammedan Quarter, Jerusalem, 482
Moloch, 445, 448
Monastery of Gethsemane, Jerusalem, 490
Monastery of St. John the Baptist, Jerusalem, 490
Montefiore, Sir Moses, 445
Moon-pool, Joppa harbor, 2
Moorish Quarter, Jerusalem, 480
Moses, 24, 95, 190, 191, 226, 363, 432
Mosque el-Aksa, Jerusalem, 508, 511
Mosque El Khadra, 379
Mosque of Omar, Mount Moriah, 243, 443, 490, 512
Mosque of the Bastion, Joppa, 16
Mosque of the Eagle, Nabulus, 378
Mount Calvary, 451
Mount Carmel, 30, 58, 124, 403
Mount Ebal, 357
Mount Gerizim, 58, 357, 371, 381
Mount Gilboa, 31, 111, 140, 144
Mount Gilead, 176
Mount Hermon, 432
Mount Joy, 60
Mount Moriah, 219, 223, 443
Mount Nebo, 190, 192
Mount of Offence, 211
Mount of Olives, 212, 239, 462
Mount of the Ascension, 212
Mount of the Beatitudes, 299
Mount Quarantania, 202
Mount Scopus, 212
Mount Tabor, 31, 149
Mount Zion, 219, 221, 445
Mountain of Elijah, 127
Mountain of Purity, 149
Mountain of Sodom, 34
Mountain of the Forty Days, 202
Mishna, 319
Mugharat, 281
Mujedda, 135
Mukmas, 335
Mukum Hizn Yakub, 379
Murat, Joachim, 138
Muristan, Jerusalem, 221, 488

Naaman, 169
Nablous, 356
Naboth, 145
Nabulus, 356, 377, 385
Nahr en N'aman, 403
Nain, 148
Naomi, 68
Napoleon I., 112, 137, 406
Napoleon III., 485
Narcissus, the, 119
Nathan, the prophet, 254
Nathanael, 296

Nazareth, 151
Neballat, 46
Nebuchadnezzar, 229, 232, 412
Neby Daud, 445
Neby Samwil, 57, 59
"Negeb," Judea, 277
Nehemiah, 224, 255, 473
Nethinims, 224
Newcastle, 429
Nicodemus, 329, 495, 497
Nicolaye, missionary, 348
Nicopolis, 42
Ninth Station of the Way of the Cross, Jerusalem, 487
Nob, 227, 331, 353
Noble Sanctuary, Jerusalem, 477, 507
Nunc Dimittis, 79

Obadiah, 389
Obed, 69
Og, King of Bashan, 95, 178
Old Tyre, 409
Olive trees, 461
Omri, 356, 366
Ono, 45, 46
Ophel, Mount Moriah, 220, 224, 472
Ophrah, 57, 336
Ophthalmic affections, 38, 47
Order of the Sepulchre, 498
Order of the Temple, 510
Oreb, the Raven, 139
Origen, 123, 201
Orpah, 68

Palace of the English Bishop, Jerusalem, 481
Palætyrus, 409
Palestine and Syria, 373
Palestine Exploration Fund, 45, 308
Palestine Quarterly Statement, 454
Palm Sunday, 474
Palmer, Edward H., 177
Pan, 433
Paneas, 433
Papyrus, 424
Parapets, 21
Passover, 373, 478
Patmos, 28
Patriarch's Bath, Jerusalem, 263
Paul, 123, 418
Pella, 182, 185
Peniel, 187
Pentateuch, Samaritan, 380
Perazim, 61
Perseus, 12
Peter, 122, 308, 439, 462
Pharisees, 274, 278
Pharaoh (father-in-law of Solomon), 41
Pharaoh Necho, 142
Phenicians, 431
Philip, 114, 296, 308
Philip, the deacon, 121
Philip, the Tetrarch, 321
Philadelphia, 182
Philistia, Plain of, 31, 109
Philistines, 31, 109, 140, 227, 335, 338, 353
Picturesque Palestine, 127, 376
Pirke Aboth, 82
Pilate, 485
Pisgah, 190
Place of a Skull, 453
Place of Stoning, 453
"Place of the Mourning of Jacob," 379
Plain of El-Makhna, 357
Plain of Esdraelon, 31, 134, 142, 144, 426
Plain of Gennesareth, 402
Plain of Jordan, 33, 188
Plain of Philistia, 31, 109
Plain of Sharon, 10, 31, 118
Pliny, 11, 236, 413
Pompey, 13, 199, 235
Pomponius Mela, 11
Pontius Pilate, 252
Pool of Amygdalon, Jerusalem, 263
Pool of Bethesda, Jerusalem, 223, 253, 262, 264, 474
Pool of Gibeon, 56
Pool of Hezekiah, Jerusalem, 253, 262, 488
Pool of Israel, Jerusalem, 264
Pool of Siloam, Jerusalem, 224, 253, 255, 470
Pool of the Bath, Jerusalem, 263
Pool of the Bath of the Patriarch, Jerusalem, 263
Poor-House for Indigent Jews, Jerusalem, 445
Porta Judiciaria, 487
Porters, 5, 24
Poseidon, sea god, 12
Potter's Field, 447
Pottery, 7, 21
Prince of Wales, 99
Prison of Christ, Jerusalem, 498
"Pruning of the Palm," 287
Procopius, 123
Ptolemais, 402
Ptolemy Lagus, 404
Ptolemy Philadelphus, 105

Ptolemy Philopator, 234
Ptolemy Soter, 233, 404
Pythagoras, 125

Queen Berenice, 123
Queen City of Syria, 409
Queen Helena of Adiabene, 450
Quirinus, 73

Rabban Simeon, 271
Rabbath Ammon, 182
Rab-Mag, 81
Rabshakeh, 254
Rachel, 93
Rachel's Tomb, 62
Rahab, 198, 200
Rakkath, 321
Ramah, 86, 335, 353
Ramah of Benjamin, 57
Ramathaim, 36
Ramathaim-Zophim, 335
Ramesis II., 91
Ramoth Gilead, 146
Raphael, 510
Raphana, 182
Ras el Abyad, 407
Ras el Ain, 373, 408
Ras el Musheirifeh, 407
Ras en Nakurah, 407
Raymond, Count, 397
Raynald of Chatillon, 397
Rebekah, 100
Rehoboam, 72, 97, 232, 283, 284, 365
Religious emblems, 87, 98
Renan, Joseph E., 416
Rentiyeh, 37, 45
Reuben, 35, 178
Richard Cœur de Lion, 14, 60, 113, 244, 405
Richardson, Dr., 152
Rimmon, 57, 336
River Litany, 416
Rizpah, 334
Roberts, David, 111
Robinson's Arch, Jerusalem, 223, 480
Robinson, Dr. Edward, 43, 45, 59, 104, 135, 156, 171, 188, 206, 258, 260, 297, 289, 315, 331, 352, 360, 397, 425, 429, 450, 480, 485
"Rob Roy," canoe, 403
"Rod out of the Stock of Jesse," 70
Rogers, Miss, 127, 376
Roll of the Law, 479
Rose of Moab, 69
Roses, 119
"Root of Jesse," 70
Round Fountain of Capernaum, 305
Rummon, 336
Ruth, 18, 200

Safed, 311
Saida, 417, 419
St. Basil, 197
St. Caralombos Monastery, Jerusalem, 487
St. Chariton, 285
St. James the Great, 481
St. Jean d'Acre, 126, 402
St. Jerome, 37, 125, 201, 256, 312, 319
St. John, 28, 163, 210, 218, 299, 303, 322, 329
St. Justin, 75
St. Louis of France, 126
St. Luke, 41, 75, 77, 322, 104, 463
St. Mark, 163, 303, 322, 422, 463
St. Matthew, 163, 190, 322
St. Paul, 27, 46, 312, 404, 414
St. Peter, 14, 46, 433
St. Saba, 281
St. Stephen, 453
St. Stephen's Gate, Jerusalem, 453, 474
St. Veronica, 486
Sakhra, Jerusalem, 223
Sakut, 188
Saladin, 15, 113, 244, 397, 405, 418, 433
Salim, 358
Salmon, 200
Salome, 107, 200
Salt Sea, 33
Samaria, 356, 366
Samaritans, 168, 330, 356, 367, 370, 371, 379
Samson, 20, 96, 111, 112, 113, 117
Samuel, 57, 59, 70, 103, 196, 333, 335, 338, 346, 353
Samuel's tomb, 61
Sarah, 91, 93, 100
Sarepta, 416
Sarfend, 416
Sarona, 11
Saul, 60, 70, 96, 101, 111, 115, 140, 185, 196, 227, 285, 288, 332, 333, 334, 338
Saul of Tarsus, 423
Sayce, Prof. Archibald, 259
Scarlet anemone, the, 120
Scala Tyriorum, 407
School of the Prophets, Mount Carmel, 133
Scorpion Hills, 355
Scythian City, 421
Scythiopolis, 182, 421
Sea of Arabah, 33

Sea of Galilee, 300, 422
Sea of the Plain, 33
Sea of Tiberius, 300
Sealed Spring, 251
Sealing, 24
Seat of the Patriarch of Jerusalem, 498
Sebastiyeh, 356
Second Station of the Way of the Cross, Jerusalem, 485
Sefuriyeh, 397
Seilun, 352
Selene, daughter of Cleopatra, 404
Seleucus, 234
Selim I., 100, 244
Semiramis, 113
Sennacherib, 263, 340
Sephardim, 480
Septuagint, 105
Sermon on the Mount, 300
Serpent Pool, Jerusalem, 254
Seth, 372
Seventh Station of the Way of the Cross, Jerusalem, 487
Shakespeare, William, 76, 83
Shalem, 362
Shallum, 255
Shalmanezer, 367
Shammai, the Binder, 271
Sharon, Plain of, 10, 31, 118
Sheba, 429
Shechem, 93, 356, 359
Shechem, son of Hamor, 362
Shechem, Vale of, 360
Shechemites, 362
Shem, 109
Shemer, 366
Shembamphorash, 509
Shemrin, 366
Shew Bread, table of, Tabernacle, 226
Shiloah, 255
Shiloh, 227, 352
Shimei, 208
"Ship of Tarshish," 13
Shishak, King, 232
Shitrai, the Sharonite, 118
Shomeron, 366
Shunem, 132, 140, 148
Shur, Wilderness of, 31
Siccarii, 290
Sichem, 342
Sidon, 30, 417
Sidonian City, 410
Sidonians, 410, 418
Sihon, 178
Silla, 222
Silwan, 470
Simeon, 79, 285
Simon Maccabeus, 13, 404
Simon of Cyrene, 486
Simon of Gerasa, 238
Simon Peter, 296
Simon, slave, 200
Simon the Leper, 210
Simon the Tanner, 14, 16
Sinai, desert of, 226
Single Gate, Jerusalem, 473
Sion, 433
Sisera, 135, 136, 426
Sixth Station of the Way of the Cross, Jerusalem, 486
Smith, Sir Sidney, 137, 406
Snowy Mountain, 433
Solane, 148
Solomon, 18, 24, 26, 58, 188, 211, 222, 223, 224, 228, 252, 254, 283, 330, 392, 410, 511
Solomon's Pools, 97, 250
Solomon's Stables, Jerusalem, 473
Solyman the Magnificent, 245, 475, 509
Son of a Star, 83
South Country, Judea, 277
Spring of Elisha, Jericho, 199
Spring of Nehemiah, Jerusalem, 262
Spring of the Kid, 287
Spring of the Virgin, Jerusalem, 256, 257
Stanley, Dean Arthur P., 49, 51, 99, 118, 120, 124, 128, 149, 154, 171, 177, 209, 214, 313, 335, 337, 343, 349, 371, 426, 436, 461, 467, 501
Stoke, Simon, 126
Stone of Help, 60
Stone of Unction, Jerusalem, 495
Strabo, 413
Strato's Tower, 120
Street of the Damascus Gate, Jerusalem, 477, 482
Street of the Gate of David, Jerusalem, 477
Streets, 4, 20, 38, 99
Subeibeh, fortress, 438
Succoth, 188
Suetonius, 85
Sugar cane, 201
Suleiman, 37
Sultan's Pool, Jerusalem, 256
Sultan's Spring, Jericho, 199
"Sun Spring," 208
Sychar, 357, 385
Syrians, 404

Taanach, 135

Taanuk, 135
Tabariyeh, 319
Tabernacle, the, 226–228, 353
Tabitha, 14, 16
"Table of Christ," Nazareth, 154
Tables of the Law, Tabernacle, 226
Tacitus, 85, 125, 250
Talitha Kumi, Jerusalem, 444
Talmud, 82, 86, 228, 388, 453, 474, 478, 512
Tanis, 105
Taricheæ, 321
Tattooing, 8, 24
Tayibeh, 336
Tel Jiljalia, 195
Tel Keimum, 134
Tell el-Kady, 430
Tell es Safiyeh, 114
Tell ez Zahara, 451
Tell Harah, 425
Tell Hum, 303, 308
Tell Jefat, 400
Tell Khureibeh, 425
Tell Ma' shuk, 415
Tel Jezer, 40
Tekoa, 281, 283
Tekoah, 283
Tekua, 283
Templars, 419, 423
Temple, Jerusalem, 220
Temple Hill, Jerusalem, 458
Temple schools, 270
Temple of Dagon, 116
Temple of Herod, Jerusalem, 229
Temple of Solomon, Jerusalem, 223, 228
Temple of Zerubbabel, Jerusalem, 229
Temptation of Christ, 202
Tenth Station of the Way of the Cross, Jerusalem, 487
Tequa, 281
Tersato, 154
Teutonic Knights, 405
"The Beautiful Gate," Jerusalem, 231
"The Friend," 97
"The Holy Mountain," 433
The Land and the Book, 40
The Solitude, 275
"The Well of the Oath," 102
"The Well of the Seven," 102
Thenius, Dr. Otto, 454
Third Station of the Way of the Cross, Jerusalem, 485
Thirteenth Station of the Way of the Cross, Jerusalem, 487
Thistles, 424
Thompson, Dr. Joseph P., 9, 15
Thomson, Dr. William M., 40, 64, 96, 114, 120, 202, 256, 260, 262, 265, 287, 312, 320, 325, 425, 449, 451
Thothmes III., 91
Throne of Solomon, Jerusalem, 511
Thyra Horaia, 474
Tiberias, 316
Tibneh, 350
Tiglath-pileser, 428, 429
Tigranes, 404
Tinmath-serah, 350
Tirzah, 366
Titus, Roman general, 185, 212, 238, 248, 312, 321, 461, 491
Tomb of Absalom, Jerusalem, 468
Tomb of Hiram, Tyre, 415
Tomb of Jehoshaphat, Jerusalem, 468
Tomb of Kalba Sabua, Jerusalem, 450
Tomb of St. James, Jerusalem, 469
Tomb of Simon the Just, Jerusalem, 450
Tomb of the Judges, Jerusalem, 448
Tombs of the Kings, Jerusalem, 253, 449
Tomb of the Prophet David, Jerusalem, 445
Tomb of the Prophets, Jerusalem, 467
Tomb of the Sanhedrin, Jerusalem, 450
Tomb of Zachariah, Jerusalem, 469
Tophet, 445
Tower of Antonia, Jerusalem, 236, 247
Tower of Baris, Jerusalem, 235, 247
Tower of David, Jerusalem, 248
Tower of Drusus, 121
"Tower of Eder," 73
Tower of Hippicus, Jerusalem, 236, 248
Tower of Hoglah, 197
Tower of Mariamne, Jerusalem, 236
Tower of Phasaelus, Jerusalem, 236, 248
Tower of Prephinus, Jerusalem, 236
Tower of Ramleh, 36
"Tower of the flock," 73
"Tower of the Forty Champions," Ramleh, 39
"Tower of the Forty Martyrs," Ramleh, 38
Triple Gate, Jerusalem, 473
Tristram, Canon Henry B., 35, 57, 59, 137, 183, 186, 187, 189, 192, 199, 202, 222, 250, 256, 260, 276, 277, 287, 291, 304, 354, 425, 434

True Cross, the, 241
Tuleil el Ful, 322
Twelfth Station of the Way of the Cross, 487
Tyre, 30, 410
Tyrian purple, 404
Tyropeon Valley, 219, 448, 472

Umm Rush, 49
Universal Israelitish Alliance, 11
Um-Keis, 183
Upper Beth Horon, 48
Upper City, Jerusalem, 220
Upper Pool of Gihon, Jerusalem, 253, 444
Urtas, 281
Uzziah, 114, 232

Vale of Acacias, 115
Vale of Elah, 115
Vale of Shechem, 360
Valley of Doves, 314
Valley of Giants, 61
Valley of Gihon, 218, 444
Valley of Hinnom, 213, 219, 444
Valley of Jehoshaphat, 213, 218
Valley of Our Lady Mary, 213
Valley of Rephaim, 61
Valley of Roses, 61
Valley of the Brook Kedron, 213
Valley of the Cheesemakers, 219
Valley of the Children of Groaning, 445
Valley of Urtas, 283
Valley Street, Jerusalem, 486
Van de Velde, 59, 125, 360, 367
Venerable Bede, 82
Venus, Philistine, 113
Vespasian, Roman general, 14, 97, 126, 186, 201, 238, 318, 324, 348, 400
Via Dolorosa, Jerusalem, 482, 484, 487
Village of the Virgin, 99
Virgil, 410
Virgin Mary, 459
Viri Galilaei, 212
Virgin's Spring, Jerusalem, 470
Volney, de, Constantine F. C., 112

Wady Amud, 305
Wady el Hod, 208
Wady el Rababi, 213
Wady el Werd, 61
Wady Esh-col, 98
Wady es Sunt, 115
Wady Fik, 324
Wady Hamam, 305, 314
Wady Kelt, 205
Wady Khureitun, 281
Wady Rubudiyeh, 305
Wady Semakh, 323
Wady Sitti Mariam, 213
Wady Suweinit, 335
Wady Ta' amirah, 281
Wady Yabes, 185
Walks in Palestine, 206
Warren, Sir C., 31, 224, 260, 261, 289
"Washing the feet," 501
Waters of Merom, 33, 171
Water-supply of Jerusalem, 250
Way of Sorrows, Jerusalem, 482
Well of Abraham, 104
"Well of David," 71
Well of Isaac, 104
Wely Ma' shuk, 415
Wilderness of Judea, 275
Wilderness of Shur, 31
William of Tyre, 414
White Fortress, 114
White Synagogue, 308
White Tower, Ramleh, 38
Wilson, Sir Charles, 248, 305, 324, 383, 425, 451
Wilson's Arch, Jerusalem, 223, 482
Winter Brook, 458
"Wise Men," 81, 85
Wordsworth, William, 161

Xystus, 481

Yalo, 50, 60
Yapho, 15
Yarmuk, the, 169
Yazur, 44

Zachariah, 90, 96, 469
Zaccheus, 200
Zadoc, priest, 254
Zahir el Omar, 406
Zakkam, 199
Zalmunna, 139, 188
Zarephath, 416
Zealots, 237, 238, 314
Zeba, 139, 188
Zedekiah, 199
Zeeb the Wolf, 139
Zerin, 147
Zerubbabel, 13, 72, 368
Zibiah, 105
Zimri, 147
Zion Gate, 472
Zoan, Egypt, 91, 105, 191
Zohar, 92

SOUTHERN SUBURB
(forming a continuation of the lower part of the plan)
Bâb el Amûd
(Damascus-Gate)
Bâb el Khalil
(Jaffa-Gate)
Bâb-en-Neby Daûd
(Zion-Gate)
El-Khalil
(Hebron)
Bâb el Hadîd
Russian Property
Hospice for Women
Hospice for Men
Arab. Protest. Church
Arab. Seminary
Tomb of Christ
(acc. to Gordon)
Tomb of Christ
(acc. to Garden)
Grotte of Jeremiah
Entrance of Cotton Grotto
Russian Garden
French Hospice for Pilgrims & Church of St. Augustine
French Consul
Greek Consul
Public Garden
Property of the Armenian Monastery
Police Station
Barracks
Mûristân
Canal
Hotel Feltz
Latin Patriarchate
Post Office
Birket Hammâm el Batrak
Bridge
Birket en-Sultân
Valley of Hinnom
Latin Convent
Latin Cemet.
Armenian Cemetery
Greek Cemet.
English School
En-Neby Daûd
(David's Tomb)
English Cemetery
Gardens for the Armenian Monastery
Barracks
Drawn by H. Kiepert

ENVIRONS
OF
JERUSALEM
1 : 25000
Yards
Metres
Abbreviations :
J.A. Tombs of Jehoshaphat and Absalom.
St. Tombs of St. James and Zechariah.
C. Cistern. T. Tomb. R. Ruin.
W.M. Windmill.
M T S C O P U S
Armenian Monastery
Herm esh Sheikh
Mahomedan Quarter
Jews' Quarter
Omars Mosque
Haram esh Sherif
Tomb of the Virgin
Gethsemane
Kefr et Tur
Carmelite Monastery
Tombs of the Prophets
Bab el Nebi Daud
Nebi Daud
Kefr Silwan
Jebel
Batn el Hawa
Wadi en Nar (Kidron Valley)
Wadi Ain Sitti Maryam
Wadi Sitti Maryam
Wadi Sitti Maryam
Wadi Ain Sitti Maryam
Wadi Ain Sitti Maryam
Wadi Ain

COUNTRIES OF THE BIBLE
showing also
THE LANDS OF THE CAPTIVITIES
and
the Probable Route of Abraham.
PONTUS EUXINUS
(BLACK SEA)
CASPIAN SEA
MOESIA
THRACIA
Macedonia
Epirus
Peloponnesus
Crete
Rhodes
Cyprus
Sinope
Ancyra
Trapezus
Phasis
ARARAT OR ARMENIA MAJOR
Lesser Media
Parthia
Greater Media
PERSIA
PERSIAN GULF
Susan
Ecbatana
Nineveh
Babylon
Damascus
Zobah
Tadmor
Hamath
Tyre
Sidon
Jerusalem
Samaria
Jericho
Hebron
Beersheba
Gaza
Ashdod
Ashkelon
Joppa
Lydda
Gath
Ziklag
Ziph
Carmel
Kedar
Nebaioth
Edom
Moab
Land of Midian
Land of Ham
Land of Shem
ARABIA
Alexandria
Mouths of the Nile
Memphis
Heliopolis
Pithom
Succoth
Rameses
Goshen
Zoan
Hebron
Mamre
Bethel
Shechem
Gilgal
Jordan
Dead Sea
Red Sea
Sinai
Mt. Horeb
Kadesh
Hazeroth
Rephidim
Elim
Marah
Syria
Phoenicia
Palestine
Galilee
Judea
Idumea
Philistia
Cyrene
Barca
Berenice
Syrtis Major
Syrtis Minor
Apollonia
Cyrenaica
Marmarica
LIBYA
AFRICA
Melita
Syracuse
Catana
Agrigentum
SICILY
Rhegium
Panormus
Aeolian Is.
Tarentum
Heraclea
Brundusium
Dyrrachium
Epidamnus
Epidaurus
Ancona
ROME
ITALY
ADRIATIC SEA
Illyricum
Dalmatia
MEDITERRANEAN SEA
GREAT SEA
Claudea
Fair Haven
Cnidus
Miletus
Ephesus
Smyrna
Pergamos
Thyatira
Philadelphia
Laodicea
Colossae
Hierapolis
Sardis
Philippi
Amphipolis
Apollonia
Thessalonica
Berea
Athens
Corinth
Cenchrea
Lystra
Iconium
Antioch
Seleucia
Tarsus
Cilicia
Pamphylia
Lycia
Caria
Phrygia
Galatia
Bithynia
Paphlagonia
Pontus
Cappadocia
Lycaonia
Pisidia
Mysia
Troas
Lesbos
Chios
Samos
Patmos
Bosporus
Byzantium
Propontis
Hellespont
Thrace
Macedonia
Epirus
Thessaly
Olympus
Pelion
Ossa
Tempe
Delphi
Thebes
Lemnos
Tyre
Sidon
Damascus
Hamath
Riblah
Haran
Ur of the Chaldees
Euphrates
Tigris
Nineveh
Babylon
Susan
Ecbatana
Media
Parthia
Persia
Elam
Shinar
Mesopotamia
Aram
Padan Aram
Nahor
Terah
Abraham
Sarah
Lot
Ishmael
Isaac
Esau
Jacob
Rachel
Leah
Joseph
Benjamin
Judah
Reuben
Simeon
Levi
Dan
Naphtali
Gad
Asher
Issachar
Zebulun
Ephraim
Manasseh
Moses
Aaron
Joshua
Caleb
Rahab
Jericho
Ai
Bethel
Gilgal
Shechem
Ebal
Gerizim
Shiloh
Gibeon
Hebron
Mamre
Beersheba
Gaza
Ashdod
Ashkelon
Joppa
Lydda
Gath
Ziklag
Ziph
Carmel
Kedar
Nebaioth
Edom
Moab
Land of Midian
Land of Ham
Land of Shem
ARABIA
Alexandria
Mouths of the Nile
Memphis
Heliopolis
Pithom
Succoth
Rameses
Goshen
Zoan
Hebron
Mamre
Bethel
Shechem
Gilgal
Jordan
Dead Sea
Red Sea
Sinai
Mt. Horeb
Kadesh
Hazeroth
Rephidim
Elim
Marah
Syria
Phoenicia
Palestine
Galilee
Judea
Idumea
Philistia
Cyrene
Barca
Berenice
Syrtis Major
Syrtis Minor
Apollonia
Cyrenaica
Marmarica
LIBYA
AFRICA
Melita
Syracuse
Catana
Agrigentum
SICILY
Rhegium
Panormus
Aeolian Is.
Tarentum
Heraclea
Brundusium
Dyrrachium
Epidamnus
Epidaurus
Ancona
ROME
ITALY
ADRIATIC SEA
Illyricum
Dalmatia
MEDITERRANEAN SEA
GREAT SEA
Claudea
Fair Haven
Cnidus
Miletus
Ephesus
Smyrna
Pergamos
Thyatira
Philadelphia
Laodicea
Colossae
Hierapolis
Sardis
Philippi
Amphipolis
Apollonia
Thessalonica
Berea
Athens
Corinth
Cenchrea
Lystra
Iconium
Antioch
Seleucia
Tarsus
Cilicia
Pamphylia
Lycia
Caria
Phrygia
Galatia
Bithynia
Paphlagonia
Pontus
Cappadocia
Lycaonia
Pisidia
Mysia
Troas
Lesbos
Chios
Samos
Patmos
Bosporus
Byzantium
Propontis
Hellespont
Thrace
Macedonia
Epirus
Thessaly
Olympus
Pelion
Ossa
Tempe
Delphi
Thebes
Lemnos
Tyre
Sidon
Damascus
Hamath
Riblah
Haran
Ur of the Chaldees
Euphrates
Tigris
Nineveh
Babylon
Susan
Ecbatana
Media
Parthia
Persia
Elam
Shinar
Mesopotamia
Aram
Padan Aram
Nahor
Terah
Abraham
Sarah
Lot
Ishmael
Isaac
Esau
Jacob
Rachel
Leah
Joseph
Benjamin
Judah
Reuben
Simeon
Levi
Dan
Naphtali
Gad
Asher
Issachar
Zebulun
Ephraim
Manasseh
Moses
Aaron
Joshua
Caleb
Rahab
Jericho
Ai
Bethel
Gilgal
Shechem
Ebal
Gerizim
Shiloh
Gibeon
15°
20°
25°
30°
35°
40°
45°
50°
55°
45°
40°
35°
30°
25°

GREAT SEA
Sinai enlarged
Jeb.Feiran
Jebel Mûsa
Mount Sinai
Jeb.Musa
Jebel Katherin
Red Sea crossing
Expressing various theories
EGYPT
and
THE SINAI PENINSULA
with the
Journeys of the Israelites
to the promised Land
English Miles
0 10 20 30 40 50 60 70 80
Longitude East from Greenwich.
RED SEA
ARABIA
Desert of Shur
Desert of Paran
Desert of Zin
Mount Seir
MOAB
AMORITES
MIDIANITES
AMALEKITES
Pyramids
(Noph) MEMPHIS
Heliopolis
Goshen
Rameses (Heliopolis)
Succoth
Etham
Pihahiroth
Migdol
Baal Zephon
Marah
Elim
Dophkah
Alush
Rephidim
Sinai
Hazeroth
Dizahab
Ezion Geber
Eloth
Zalmonah
?Gudgodah
Oboth?
Ije abarim?
Zoan
Pelusium
Tahpanes
Daphnæ
Migdol
Sihor
Kantara
L.Ballah
Ethamm
L.Timsah
Serapeum
Abu Keshid
Thaumos
Jebel Genefe
Chaloof
Ayun Musa
Jebel Attakah
Arm of the Red Sea
Bitter Lakes
Suez
Heroopolis
Arabia
Egypt

II.

THE HOLY LAND
as divided amongst
THE TWELVE TRIBES
Cities of Refuge
Priests Cities
Levitical Cities
Scale Geographical Miles
10 0 10
THE GREAT SEA
Misheal Mishal Mashal
Joppa Japho
Ashdod
Ashkelon
Gaza
Lachish
Eglon
Libnah
Adullam
Timnath
Gath
Ekron
Jabneel Jamnia
Beth Dagon
Gezer
Lod Lydda
Ono
Aijalon
Gibeon
Gibeah
Kirjath Jearim
Bethel
Ai
Michmash
Jericho
Jordan
Ramah
Gilgal
Shiloh
Shechem
Mt Gerizim
Samaria
Dothan
Jezreel
Megiddo
Taanach
Beth Shean
Tirzah
Thebez
Jabesh Gilead
Mahanaim
Ramoth Gilead
Aroer
Heshbon
Mt Nebo
Medeba
Dibon
Arnon
Kir Moab
Kir Haraseth
Valley of Salt
Tamar
Hazazon Tamar
Engedi
Beer Sheba
Arad
Hormah
Ziklag
Gerar
Beth Marcaboth
Hazar Susim
Rimmon
Ain
Ether
Eshtemoa
Jattir
Debir
Anab
Socoh
Azekah
Zanoah
Mareshah
Hebron
Kirjath Arba
Tekoa
Beth Zur
Gibeon
Rephaim
Valley of Rephaim
Valley of Hinnom
Valley of Jehoshaphat
Mt Olivet
Bethany
Bethphage
Jericho
Jordan
Dead Sea
Salt Sea
Plain of Jordan
Wilderness of Judah
Wilderness of Zin
Wilderness of Paran
Wilderness of Shur
Wilderness of Kedemoth
Wilderness of Gibeon
Wilderness of Gibeah
Wilderness of Ai
Wilderness of Bethel
Wilderness of Ramah
Wilderness of Jericho
Wilderness of Jordan
Wilderness of Dead Sea
Wilderness of Salt Sea
Wilderness of Plain of Jordan
Wilderness of Valley of Rephaim
Wilderness of Valley of Hinnom
Wilderness of Valley of Jehoshaphat
Wilderness of Mt Olivet
Wilderness of Bethany
Wilderness of Bethphage

THE DOMINIONS OF
DAVID & SOLOMON
English Miles
10 5 0 10 20 30 40 50 60 70
The red outline represents the limit of the twelve tribes.
THE GREAT SEA
PHOENICIA
LEBANON
Gibilites
BAMATH
SYRIA
Syrian Desert
Hamath
Riblah
Tiphsah
Tailmin
Berothia
Zulon
Zarephath
Tyre
REHOB
Dan
Damascus
Shenir
Hermon
Abel Beth Maachah
ARGOB
BASHAN
Havoth Jair
Aphek
Mt Carmel
Gath Hepher
Jezreel
Jaffa
Joppa
Gezer
Beth Shean
Mahanaim
Succoth
Abel Meholah
Pisgah
Ramoth Gilead
Rabbah
Ammonites
JERUSALEM
Ashdod
Ashkelon
Gaza
Philistines
HEBRON
Engedi
Beer Shiba
Aroer
Kir Hareseth
Aloth
Baloth
MOAB
EDOM
OR
IDUMEA
Selah
Nebaioth
Wilderness
of
Paran
Ezion Geber
Eloth Elath
RED SEA
THE KINGDOMS
OF
ISRAEL
AND
JUDAH
DAMASCUS
Kedesh
Hazor
GALILEE
Abel beth Maachah
ISRAEL
SAMARIA
SHECHEM
TIRZAH
Bethel
Mizpeh
JERUSALEM
Lachish
THE GREAT SEA
Philistines
JUDAH
Moabites
Edomites

V.

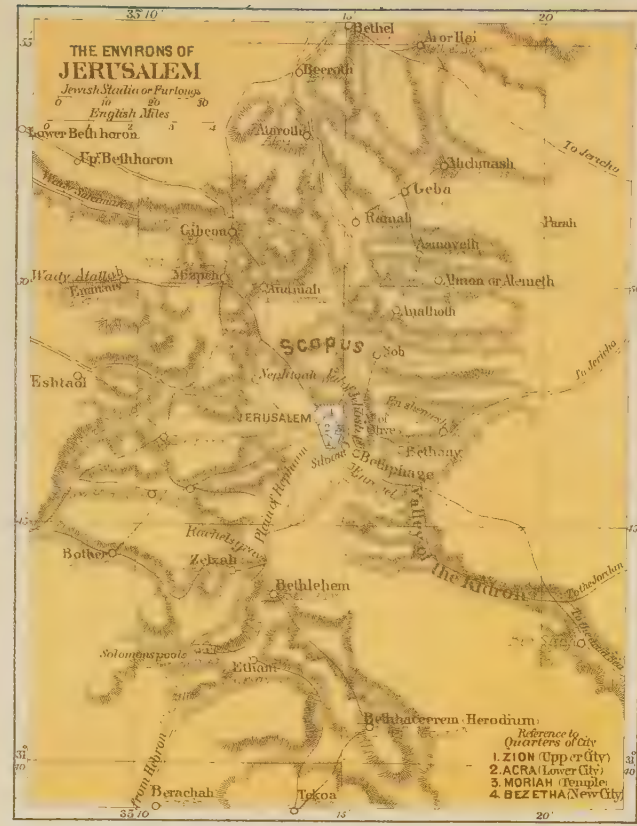
THE HOLY LAND
in the Time of Christ
Scale English Stat. Miles
Longitude East of Greenwich
Sidon
Tyre
SYRO PHOENICIA
ABILENE
DAMASCUS
Mt. Hermon
Caesarea Philippi
Baal Gad?
ITURÆA
TETRARCHY
OF
PHILIP
TRACHONITIS
HAURANITIS
GALILEE
Ptolemais
Aecho
Bethsaida Julias
Chorazin
Capernaum
Magdala
Dalmanutha
Chimaereth Tiberias
Cana
Nazareth
Nain
Mt. Tabor
Gergesa
Gamala
Hippos Ichorbet es Sumrah
COUNTRY OF THE GADARENES
Gadara
DECAPOLIS
Caesarea
Scythopolis
Beth Shean
Salim
Aenon
Salim
SAMARIA
Samaria
Shechem Sychar
Antipatris
Joppa
Arimathea
PROVINCE
OF
JUDÆA
Ophra Ephraim
Aydda
Ramleh
Beit Nuba
Nicopolis
Emmaus
Soba
JERUSALEM
Bethany Bethphage
Azotus Ashdod
Bethlehem Ephrata
Jericho
Ramah
Bethabara
Bethany
Philadelphia
Rabbath Ammon
Livius or Ilinos
Machaerus
Hebron
Jiddah
Wilderness of Judaea
Moabites
Moab
Ar
Jordan
Jordan
35
36
33
32

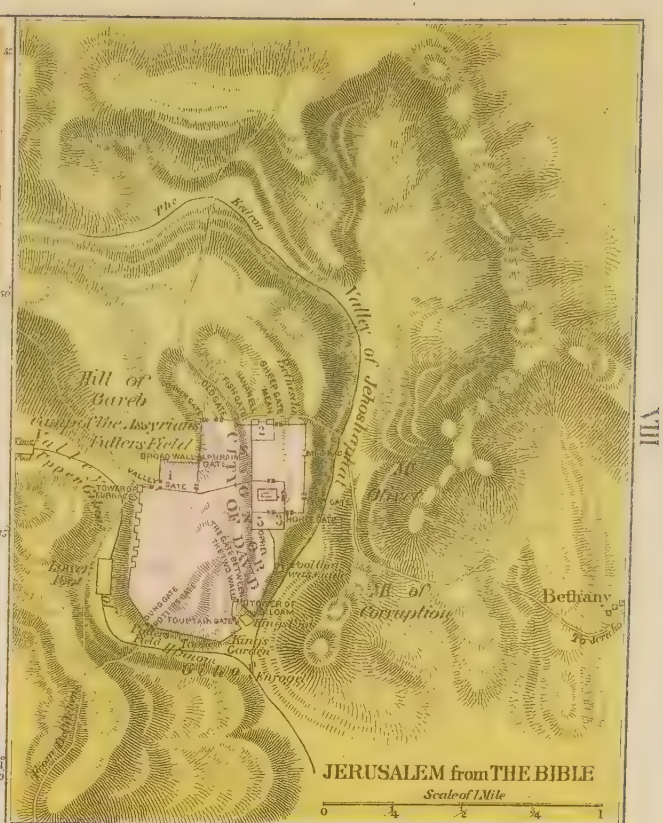
VI.

Jebel Jarmuk
Safed
Ramah
Plain of Rameh
River Jordan
Khan Jubb Yusuf
Joseph's Pit, so called
Chorazin
Bethsaida
Bethsaida Julias
Capernaum
Plain of el Bathah
COUNTRY OF THE GERGESENES
GENNESARET
SEA OF
CHINNERETH
GENNESARET
Khan el Minyeh
Ain el Tin
Ain el Mudawarah
(The Round Fountain)
Migdol Magdala
GALILEE OR
Dalmanutha
Gergasa
Well
Kana el Jelil
Plain of el Buttauf
Hattin
Kurun Hattin
Horns of Hattin
TIBERIAS
Tiberias
Lutrieh
Cana
Ard el Hamma
Level of Lake
below
Mediterranean
653 ft
Tarichaea
Kerak
Hippos
Khan el Tujjar
Nazareth
Mount Tabor
Ruined bridge & fora
Khan el Akabah
COUNTRY
OF THE
GADARENES
Endor
Nain
Hill of Moreh
Jebel Duhi
Little Hermon
Belvoir
Kaukab el Hawa
Gadara
W. Osheh
Jezreel
Well of Harod
Nahr Jalud
Mount Gilboa
Plain of Esdraelon
Riv. Jordan
The Shores of the Sea of Gallilee on a larger Scale.
Scale English Stat. Miles.

15
20
25
30
35
40
ROME
ADRIATIC SEA
MACEDONIA
EUXINE SEA
BITHYNIA
PONTUS
TYRRHENIAN SEA
ITALY
SICILY
ADRIA
OR
IONIAN SEA
Melita
Syracuse
Rhegium
Puteoli
Appii Forum
Three Taverns
Philippi
Neapolis
Thessalonica
Amphipolis
Apollonia
Berea
Samothracia
Troas
Assos
Mytilene
Lesbos
Pergamos
Thyatira
Sardis
Smyrna
Philadelphia
Ephesus
Hierapolis
Colosse
Laodicea
Miletus
Trogyllium
Samos
Patmos
Coos
Rhodes
Patara
Myra
Alalia
Perga
Attalia
Iconium
Derbe
Lystra
Antioch
Pisidia
Taurus
Mountains
CAPPADOCIA
Cappadocia
Amasia
Pessinus
Ancyra
Tavium
Nicomedia
Nicaea
Byzantium
Troas
Assos
Mytilene
Lesbos
Pergamos
Thyatira
Sardis
Smyrna
Philadelphia
Ephesus
Hierapolis
Colosse
Laodicea
Miletus
Trogyllium
Samos
Patmos
Coos
Rhodes
Patara
Myra
Alalia
Perga
Attalia
Iconium
Derbe
Lystra
Antioch
Pisidia
Taurus
Mountains
CAPPADOCIA
Cappadocia
Amasia
Pessinus
Ancyra
Tavium
Nicomedia
Nicaea
Byzantium
CRETE
Phenice
Lasea
Fair Havens
Salmone
Cnidus
THE GREAT SEA
OR MEDITERRANEAN SEA
Paphos
CYPRUS
Salamis
Selamias
Attalia
Sidon
Berytus
Tyre
Ptolemais
Damascus
Caesarea
Antipatris
Joppa
Lydda
Azotus
Gaza
Alexandria
EGYPT
LIBYA
SYRTIS MAJOR
The Quicksands
ARABIA
IDUMEA
Petra
20 E. Gr.
25
30
35
St PAUL'S JOURNEYS
1st Journey
Antioch to Derbe
Derbe to Antioch
2d Journey
Antioch to Corinth
Corinth to Antioch
3d Journey
Antioch to Ephesus
Ephesus to Corinth a back
Ephesus to Corinth
Corinth to Jerusalem
Voyage to Rome
Jerusalem to Rome

VII.


THE ENVIRONS OF
JERUSALEM
Jewish Stadia or Furlongs
English Miles
Bethel
Ai or Hai
Beeroth
Lower Beth horon
Up. Beth horon
Ataroth
Michmash
Geba
Ramah
Parah
Gibeon
Azmaveth
Wady Atallah
Mizpeh
Anaiah
Almon or Alemeth
Anathoth
Scopus
Nob
Eshtaol
Nephtoah
JERUSALEM
Bethany
Bethphage
Plain of Rephaim
Rachels grave
Bother
Zelzah
Bethlehem
Valley of the Kidron
To Jericho
To the Jordan
Solomons pools
Etham
Bethhaccerem (Herodium)
Reference to Quarters of City
1. ZION (Upper City)
2. ACRA (Lower City)
3. MORIAH (Temple)
4. BEZETHA (New City)
from Hebron
Berachah
Tekoa


The Kedron
Valley of Jehoshaphat
Hill of Gareb
Camp of the Assyrians
Fullers Field
Bethesda
SHEEP GATE
FISH GATE
OLD GATE
BROAD WALL
EPHRAIM GATE
VALLEY GATE
TOWER OF FURNACES
CITY OF DAVID
HORSE GATE
Pool that was made
Lower Pool
DUNG GATE
POTTERS GATE
FOUNTAIN GATE
TOWER OF LOAM
Kings Pool
Kings Garden
Fullers Field
Tophet
Enrogel
Mt. of Corruption
Bethany
To Jericho
JERUSALEM from THE BIBLE
Scale of 1 Mile
0
1/4
1/2
3/4
1